









GENESIS  
TO  
REVELATION.

NOTES AND OUTLINES  
ON ALL THE BOOKS OF THE BIBLE.

BY  
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KILMARNOCK:  
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## PREFACE.

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THE "Notes and Outlines" in the following pages, appeared many years ago in monthly instalments, and were afterwards published in a Volume which has long been out of print. Shortly before his death, their author passed them on to the writer, with the request that they might be revised, and, if necessary, somewhat condensed, then re-issued in a handy form, and at a price which would bring them within easy reach of thousands of the Lord's people who, while desiring such "Aids" in their study of the Sacred Word, are unable to procure larger and more expensive volumes of the same character. It has been a pleasure to fulfil this last desire of the Lord's departed servant, who in the years of his activity as an evangelist and a preacher of the Word, found the lack of such a book which could be commended to young believers, as a simple and reliable Help in the teaching and study of the Old and New Testaments.

It is with full confidence in their soundness in doctrine, simplicity in presentation, sincerity of purpose, and spirituality of tone, that we now present these "Notes and Outlines" to all lovers of the truth of God.

We commend the unpretentious Volume as a handbook for constant use, a *Vade Mecum* for daily reference, and a companion for timely help to Preachers, Teachers, Expositors, Bible Students, and all true lovers of the Word of God.

J. R.

KILMARNOCK, May, 1914.



## GENESIS.

**G**ENESIS is a name taken from the Greek. It is the title of this Book in the Septuagint translation, and signifies "the book of generation or production." It is the first Book of the Pentateuch or "Five Rolls," and contains the history of about 2,369 years, and may be divided into three parts. 1. From the creation to the deluge. 2. From the deluge to the time of Abram. 3. From the call of Abram to the death of Joseph.

Chapter i. sets forth God as the Creator, but man the chief in creation, having dominion and lordship over all : figure of Christ, the Second Adam, yet to be fulfilled. Phil ii. 9-11 ; Rev. v. 12-13.

Chapter ii. This chapter begins with the rest of God in the first creation, on the seventh day, or the "Sabbath" which was known by the children of Israel, Exod. xvi., and commanded by God to be kept holy, Exod. xx. 8-17 ; type of an eternal Sabbath, a rest which sin shall never mar or break, Heb. iv. 9, and the believer's portion now, Heb. iv. 3 ; Matt. xi. 28, and to be enjoyed while on his pilgrimage below, Matt. xi. 28-30. The first rest is obtained by faith, Heb. iv. 3 ; Rom. v. 1 ; the second by submission, Matt. xi. 29-30 ; Phil. iv. 6-7. Eden signifies "pleasantness" or "delight" ; and the garden in it was of the Lord's own planting, Isa. li. 3 ; Ezek. xxiii. 13 : typical of the paradise of God, which we find recorded in the New Testament, Luke xxiii. 43 ; Rev. ii. 7. "The tree of life also in the midst of the garden" ; the great antitype of this tree is

Jesus, John i. 4, xi. 25; Rev. xxii. 2; Prov. iii. 18, xi. 30; the reward to the overcomer, Rev. ii. 7. In the tree of life we see God as sovereign: in "the tree of knowledge of good and evil," man as responsible and under obedience: both were united in Christ. He is the "Life" and the one who was charged with our responsibility; He fulfilled the law unto "righteousness," and was obedient unto death, "even the death of the cross," Phil. ii. 9-11. The "river"; the antitype of this is seen in Exod. xvii. 5; 1 Cor. x. 4; John vii. 37-38; Rev. xxi. 1. Adam and Eve; type of Christ and the Church, John xii. 24; 1 Cor. xii. 27; Eph. v. 30. Eve brought unto Adam; figure of the Church, presented when complete, Eph. v. 27; Rev. xix. 7: a yet future thing.

Chapter iii. Satan's temptation and Adam yielding to the tempter. Contrast the "Second Adam," in Luke iv; Phil. ii. 5-11. Judgment passed, but provision made for the ruined condition of fallen man, verses 15 and 21; the "seed of the woman," "Christ," Gal. v. 4. His sacrificial work forshadowed in the "coats of skin," Isa. liii. 7-10; 1 Cor. i. 30-31.

Chapter iv. is man sinning against man, his brother—fruit of the fall. Cain signifies "possession"; Abel, "vanity." Two worshippers, one false, the other real. Cain the false worshipper, slew the true worshipper, Abel his brother; type of Christ slain and put to death by the Jew, Acts vii., 51-52. Cain, the world-system worship, *without* blood; Abel, of the household of faith *with* blood.

Chapter v. Enoch, a figure of the Church caught up, 1 Thess. iv. 17-18, and illustrative of faith in its walk down here, 2 Cor. v. 7.

Chapters vi. to ix. From Adam to Noah we have the age of lawlessness; man's apostacy and wickedness judged by the flood. The Ark, a type of Christ; Noah, of the

faithful remnant preserved and kept through the great tribulation, Rev. vii. Two distinct dispensational truths are figured : Enoch, that of the Church "caught up" *before* the tribulation ; Noah, of the remnant preserved *after* the Church is taken away. The supposed meanings of their names are significant : Enoch, "initiated" ; Noah, "rest." The "raven," illustrative of the carnal mind and heart, "fleshly," "earthly" ; the "dove," of the renewed mind and heart, and "spiritual life." The "olive branch," emblematical of peace, Rom. x. 15. The "bow" appointed by God ; His covenant with creation, founded on sacrifice. We look at Noah as a type, but we see him also as a sinful mortal ; the close of the 9th chapter proves this. Shem and Japheth exhibit the Divine method of dealing with sin ; Ham, the human, Rom. iv. 8 ; Luke xv. 30. Then we have Noah's prophetic utterances concerning his three sons and the future family of mankind, distributed into *three* great divisions : "Shem," signifying "name," Isa. ix. 6 ; Phil. ii. 9-11 ; "Japheth," "widely extending," Eph. iii. 14-15 ? Rev. xxi. 1-5 ; "Ham," "black," "noisy," or "multitude," Gen. xi. 9 ; Matt. xxvii. 20-26 ; Psalm xxii. 12-16 ; Rev. xx. 11-15.

Chapter xi. The history of this present world given. Its rise and progress through the instrumentality of the descendants of Shem, Japheth, and Ham. The building of Babel and confusion of tongues : here "Babel" is a city, that in Revelation a "system"—both opposed to God and His people. See the contrast of this in Acts ii.—what the Church was in its infancy ; what it is her privilege to be *now*, 1 Cor. i. 10-11 : and what she will be in the *future*, John xvii. 20-23.

Chapter xii. The call of Abram, and the promise of God to him, including the promised *Seed*—Christ, Acts iv. 12 ; Gal. iii. 16, which was absolutely without condition : thus

he builds an altar, and worships, calling upon the Lord, 1 Cor. i. 26; 2 Tim. i. 8-9; Heb. iii. 1. Then the end of this chapter tells us his failure in going down to Egypt, where he erects *no* altar, and tells Sarah to say that she is his sister: a kind of picture of the sad history of the Church which has gone down into the world, denying her calling and Lord.

Chapter xiii. Here we have Adam recovered in soul and back again to "Bethel" "house of God"—compare with this chapter, 2 Tim. iv., Abram and Paul men of *faith*; Lot and Demas, worldly Christians, or the heavenly and earthly choice; Sodomites and Alexander, evil and wicked workers.

Chapter xiv. Abram the man of faith, victorious over the confederate kings of the Gentile, and the Melchizedec priesthood: a beautiful millennial picture of future glory yet to be fulfilled in Christ, who is for us *now*, after the *pattern* of Aaron, and *order* of Melchizedec, Heb. vii. 11-21. Abram refuses to be made rich by the king of Sodom, 2 Kings v. 20. "For His name's sake they went forth, taking nothing of the Gentiles," 3 John 7.

Chapter xv. Abram's faith rewarded by the declaration of God to him respecting the earthly "seed"; and their ultimate possession of the "land" confirmed by a covenant—the "smoking furnace," fire of affliction, Isa. xliii. 1-3; John xv. 18-21; and the "burning lamp," a light to guide, Psalm cxix. 105; Prov. vi. 23.

Chapter xvi. In chapter xv. we have sonship and heirship. Here Hagar and her son Ishmael, typical of the law and the covenant of works. In Hagar and Sarah two systems: one of law, gendering to bondage; the other of grace, liberty. The two cannot possibly be united, Gal. iv. 22-25.

Chapter xvii. A fresh revelation to Abraham concerning

Isaac the promised heir. Circumcision, death to the flesh, Col. ii. 11.

Chapter xviii., xix. Abraham illustrative of the faithful in separation unto God, interceding for the saints mixed up with the objects of vengeance. Lot, the worldly saint, saved only as by fire. The doom of Sodom and Gomorrah; picture of the final doom of the impenitent and ungodly world, Jude 7; 2 Peter ii. 6; Rev. xx. 14.

Chapter xx. Abraham and Sarah illustrative of the saint failing in maintaining their real relationship before the world; hence subject to its rebuke, Luke xxii. 55, 61; 1 Peter iv. 15.

Chapter xxi. Isaac, the heir of promise born, type of Christ. Ishmael, the child of the flesh cast out.

Chapter xxii. Isaac, type of Christ in death and resurrection, Eph. i., ii.

Chapter xxiii. The death of Sarah, figure of Israel set aside for a time, Rom. xi.

Chapter xxiv. Isaac, Christ as bridegroom in resurrection; Rebekah of the Church the bride. A beautiful picture of a heart won for Christ, "whom having not seen we love." Eliezer, of the Holy Ghost, John xiv. 17-26. "When He is come, He will guide; He shall not speak *from* Himself; will show you things *to come*," John xvi. 13.

Chapter xxv. Isaac, Christ as heir of all things; Jacob and Esau born, type of "flesh" and "spirit," the "natural" and the "spiritual," Rom. viii.; Gal. v. 17; Heb. xii. 16.

Chapter xxvi. Isaac falls into the same sin as Abraham, the believer proving unfaithful to his calling. Isaac, rich in the land of the Philistines, who envy him, illustrative of spiritual prosperity, Psalm xxxvii. 19. The "wells" "filled up": the world, the "flesh," and the "devil," and "earthly things" choking the Word, hindering the outflow of the Spirit of life in the soul, Matt. xiii. 19-22; Gal. iv. 9.

Chapter xxviii. Jacob, type of Israel cast out a wanderer, watched over by the God of Israel: Jacob may be looked at as a type of Israel, heir of the promises according to the flesh.

Chapter xxix. Jacob, type of Christ; Rachel, the Jew; Leah, the Gentile.

From Chapter xxx. to xxxi., Jacob serving under Laban, both bargain-makers, both exhibiting craft and cunning, seeking to out-wit each other, illustrative of the Christian mixed up with worldlings, using the world's means and ways to better his condition, a condition not of simple dependence upon and faith in God.

Chapter xxxii. Jacob prays and *then* trusts to his own means and plans, and has more faith in his *presents* than in God, verse 20. Hence he has to learn the lesson at Peniel (no confidence in the flesh), and his name is changed from Jacob (supplanter) to Israel (a prince of God).

Chapter xxxiii. Jacob's flesh still unsubdued, he exhibits the same cunning here (verses 13, 14), as in the previous chapter.

Chapter xxxiv., verse 13. Jacob's sons acting deceitfully like their father, a sad blot on Jacob and his sons' characters.

Chapter xxxv. Jacob's idols and strange gods buried under an oak in Shechem. In chapter xxviii. 17, "House of God," here the "God of the house" (El-Bethel)—*God* the object of worship. Rachel dies as soon as she gives birth to Benjamin (son of my right hand), type of Christ risen at the right hand of God.

Chapter xxxvii. to l. Joseph, who is a beautiful type of Christ, hated by his brethren and the world, yet ultimately the saviour of both and preserver of life (chapter xxxix). These chapters give in figure the sufferings of Christ, and the glories that shall follow, in which the "Jew" and the

"Gentile," as well as the "Church," will share, when He is "King over all the earth." Thus it is that the blessing of Jacob's sons is so grandly prophetic.

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## EXODUS.

EXODUS signifies "going out," or "departure." "Redemption" and "relationship" characterise this Book. It covers a period of about 145 years, and may be divided into two principal parts, chapters i. to xv. 21; chapters xv. 22 to xl. The life of Moses is divided into three forties:—forty years in Egypt, forty years in the backside of the desert, and forty years with the children of Israel in their wanderings, through the wilderness. Moses is a type of the Lord Jesus, "Deliverer" as well as Prophet to His people.

Chapters i. and ii. gives us the history of Israel in a strange land, but multiplying greatly under persecution: type of the Church oppressed by the world, John xv. 18-22. Moses born; Christ as "Deliverer," Deut. xviii. 15; John v. 46; Luke iv. 16-19; Matt. i. 21. Pharaoh: Satan's power to destroy the woman's seed and God's elect. Gen. iv. 8; xxxvii. 18; 2 Chron. xxii.; Matt. ii.; Matt. xxvii. Verses 12, 13, of chapter ii., illustrative of fleshly zeal independent of God. Moses rejected by his brethren, type of Christ rejected by His own, John i. 10-11: the "world," mankind; "His own," the "Jew." Moses, like Joseph, during his rejection by his brethren, marries a Gentile; Christ and the Church His bride. "Zipporah," the Church *now* as a stranger here, 1 Peter ii. 11; 1 John iii. 1;

"Asenath," Gen. xli. 45, the Church united and sharing with Christ in His exaltation and glory—future. John xvii. 22-23; Col. iii. 4.

Chapter iii. The burning bush: "Israel," the "Church" and the "remnant" preserved and unhurt by the fire of persecution, Isaiah xliii. 1-2. Chapter ii., verses 12-13, zeal without knowledge; verse 11, the want of zeal and faith; fruit of the old nature, ever too hasty or too slow in service for God.

Chapter iv. Moses sent to the people with signs, as Christ. John ii. 11; iv. 54. Verse 2, Christ's death victorious over the power of the devil, the old serpent, John iii. 15. Verses 6-7, type of sin and sin cleansed, Matt. viii. 2-3.

Chapters v., vi. Pharaoh: type of Satan, rejection of God and His messengers; trial and affliction increased, 2 Thess. i. 5-6. Israel complain against Moses and Aaron, and Moses and Aaron against God—fruit of unbelief. Israel in these two chapters presents to us the sad condition of every child of Adam, "sold under sin," "led captive by Satan at his will," "without strength," "without hope"; power of deliverance in Jehovah *alone*, Isaiah xlv. 21-22; Acts iv. 12. See His covenant *established* and *remembered*, verses 4-5; Isaiah xlv. 25.

Chapter vii. Jannes and Jambres attempting to imitate Moses: professors without the power—counterfeited resemblance—Satan in the form of an angel of light, 2 Tim. iii. 1-9. One of the first miracles of Moses was turning water into blood, Rev. xvi. 3-4; the first miracle of Christ was turning water into wine: illustrative of "law" and "grace."

Chapter viii. Moses refuses to worship and sacrifice in Egypt. Nothing short of "three days journey": the death and resurrection of the Lord Jesus Christ, which separates the believer from the world and the world's worship, 2 Cor. vi. 14-17.

Chapters ix., x., xi., and xii. Judgments fall more heavily on Egypt, and ends in the death of the first-born.

Chapter xii. The lamb slain, and the passover instituted: Christ, "the Lamb of God," dying in the sinner's stead, John i. 29; 1 Peter i. 19; 1 Cor v. 7. Verse 7, typical of the blood of Christ, the only ground of peace and security, Col. i. 20. The lamb killed was food to the Israelites, John vi. 55. "Roast with fire": Christ subject to the action of the fire of Divine judgment. "Bitter herbs": Christ suffering for us, and the fellowship of His sufferings experienced by us. Rom. vi. 6; 1 Peter iv. i. Verse 11, the Christian and the Church, pilgrim and stranger here. Verse 13, the blood for a token, Josh ii. 12; Psalm lxxxvi. 17. Death of the first-born, judgment and death *outside*, verse 29; salvation and security *inside*, verse 23. *In* Christ, life and peace; *outside* Christ, judgment and death, John iii. 18.

Chapter xiii. The first-born sanctified, Rom. xii. 1. No leavened bread to be eaten, verses 6, 7; separation, devotedness, and holiness of the believer, decided separation from evil doctrine and practice, 1 Cor. v. 7. Verse 13, man put on a level with the unclean beast, "thou shalt redeem with a lamb." Christ redeems the unclean sinner. Verse 21, the cloud to "lead," the pillar of fire to "light"; types of Christ. John x. 4-5; John viii. 12, the Word, Psa. cxix. 105, and the Holy Ghost, John xvi. 13-14; 2 Cor. iv. 6.

Chapter xiv. Passage through the "Red Sea": the death and resurrection of the Lord Jesus and His people in Him, Rom. iv. 23-25; Rom. vi. 3-11; Col. ii. 12-15; iii. 3.

Chapter xv. to verse 51. The triumph and song of Moses and Israel, grounded on accomplished redemption; a typical song, Rev. xv. 3, in which the Church of Christ can join on account of redemption and deliverance by God,

Rev. i. 6. Verse 21, "The horse and his rider hath He thrown into the sea": typical of the final ruin of all impenitent sinners, Rev. xx. 13-14; also of "sin" and "sins" "condemned," "blotted out," "covered," "forgiven," sins and iniquities "remembered no more." Thus it is the believer *knows he is eternally saved*. Isa. xxxviii. 17; Psal. ciii. 12.

Chapter xv. 22. The Israelites now enter into their wilderness experience. "Marah" and its bitter waters sweetened by the tree cast into it: typical of the cross of Christ sweetening the waters of affliction to the faithful. See Rom. v. i. 2, in connection with Israel's song, and Rom. v. 3-5, with their wilderness experiences. Elim: typical of ministry in the church in the power of the Holy Ghost. In connection with the numbers "twelve" and "seventy," see Luke ix. 1; x. 1.

Chapter xvi. The "manna": type of Christ the Bread of Heaven. The "dew": type of the Holy Ghost, the Spirit in the heart and the conscience, sanctifying Christ the "heavenly food" to the soul of the believer. Verse 14. 1. The manna came from heaven: Christ the true Bread came from heaven, John vi. 2. It was "small": Christ was "meek and lowly of heart," a "worm and no man," "reproach of men and despised of the people." Matt. xi. 29; Psalm xxii. 6. 3. "Round": symbolical of eternity and love, John i. 1-2; Luke xv. 22. 4. It was "white," emblematical of purity and holiness: "Christ knew no sin," "did no sin," and was "without sin." 2 Cor. v. 21; 1 Pet. ii. 22; Heb. iv. 15. 5. It was on the ground; typical of the humility of Christ; made "Himself of no reputation," Phil. ii. 7; Prov. xviii. 12. 6. It was "sweet": symbolic of Christ who was a "sweet savour" unto God, Eph. v. 2; and of believers, 2 Cor. ii. 15. The Sabbath: prefiguring the great day of rest during Eternity, for all

those who have fed on the manna (Christ). Verse 33-34 ; type of Christ, the "hidden manna," now in heaven, Heb. ix. 4 ; Rev. ii. 17.

Chapter xvi., they murmur for flesh and bread ; here in chapter xvii. for water, Matt. vi. 25-34. The rock smitten : Christ smitten on the Cross ; the water, the Holy Ghost ; John iv. 14 ; vii. 37-39. Amalek : the flesh, Rom. vi. 7-8 ; Gal. v. Moses on the top of the hill : Christ in heaven, Heb. vii. 26. The rod : symbolic of power.

Chapter xviii. We have three distinct dispensational truths portrayed—the "Jew," Israel ; the "Church," Zipporah and her sons, Gershom (stranger), Eliezer (my God an help) ; the "Gentile," Jethro : a millennial scene, Psalm cv. 2 ; cxlv. 11 ; Acts xiv. 27.

Chapters xix., xx. The law given. The law, or "ten words," was never given to the Gentile, only to Israel as a nation. The Old Testament dispensation was one of "law," the New Testament dispensation is of "grace," John i. 17 ; Heb. x. 28 ; Gal. iii. 10 ; Rom. x. 5. The believer is not *under law*, but *grace*.

Chapter xx. 22-24. The "altar of earth" : Christ "born of a woman, born under the law." "Altar of stone" : Christ perfect and complete ; no need of merit of man ; no "steps" to this "altar," all may reach Him. "Him that cometh unto Me, I will in no wise cast out." In the former part of this chapter we have the "law," and man as a doer ; from verse 24 we have "grace," and man as a worshipper, but without an altar of his own hewing, or steps of his own making. Christ the only Way, the only Truth, the only Life.

Chapter xxi. 1-6. The Hebrew servant : Christ the willing Servant, wholly devoted to the Father. Verse 5 : "Christ loved the Church," Eph. v. 25-27 ; Psalm xl. 6.

Chapter xxi. from verse 7, to chapter xxiii. contains laws and regulations for Israel as the covenant people.

Chapter xxiv. Worship under "law" afar off; contrast under "grace," Heb. iv. 16; "*boldness* to enter into the holiest," Heb. x. 19. "The altar, the book, and the people," sprinkled by blood: the sanctification and purity of God's place and people, Heb. x. 22; 1 Pet. i. 2; Heb. ix. 19-21. Verse 11, "They saw God, and did eat and drink," Luke xv. 22-25. Verse 12, Moses in the Mount: Christ in the presence of the Father, illustrative of where the true servant of God should be, in His presence *alone*, to see and learn of Him.

Chapter xxv. Willing offerings for the construction of the tabernacle, 2 Cor. viii. 11-15. The tabernacle, its coverings and vessels: types of Christ prefiguring also the hour of Israel's "fulness" yet to be fulfilled, Ezek. xxxvii. 26-28; Isa. lxi. 9. Christ is the "Ark" and "Mercy-seat," Heb. ix. 4; Rom. iii. 25. Christ is the "table," the "shew-bread," and the "lampstand." The believer has in Christ *food* and *light*, John vi. 35; viii. 12.

Chapter xxvi. The curtains, the groundwork of which like the "veil," was of fine twined linen: the purity of Christ's manhood, Rev. xix. 7-8; "blue," His heavenly character, John i. 18; "purple," His kingly glory, Matt. ii. 2; "scarlet," royalty, "the son of David," Matt. i. 5. The scarlet also denotes suffering, Matt. xxvii. 28. Curtains of "goats' hair": Christ, "a root out of a dry ground, Isa. liii. 2; "Rams' skins dyed red," Christ's devotedness for death; also separatedness unto God, 2 Tim. iv. 6. "Badgers' skins," Christ without form or comeliness, Isa. liii. 2. The "veil": Christ's flesh, John i. 14; Matt. xxvi. 52; Heb. x. 20.

Chapter xxvii. The brazen altar: Christ enduring the Cross. The ark, the mercy-seat, the table, and the candle-

stick, *inside* the tent of the tabernacle *all* were of gold : symbolic of the Divine nature. "Brass" : symbolic of righteousness, demanding judgment of sin ; this we see in the brazen altar *outside* the tent of the tabernacle.

Chapter xxviii. Aaron and his sons : Christ and the Church. The ephod : Christ's glory as the High Priest. The girdle : perfection of His service, Heb. iv. 14 ; Rev. xiii. 15. The breastplate or oracle, Christ our High Priest having our names written upon His heart in the presence of God. Urim and Thummim : light and perfection. The blue robe of the ephod ; the heavenly character of Christ ; also His advocacy and intercession, Heb. ix. 24. Pomegranates and bells of gold : fruit and confession combined, xv. 5 ; Matt. x. 32. The breastplate, "oracle" ; the mediation of Christ. Golden plate : He who bears the iniquity of our most holy things, Heb. ii. 9 ; 1 John ii. 1-2. The garments for Aaron's sons : the Church associated with Christ in Divine power, and holiness, 1 Cor. i. 30-31.

Chapter xxix. Consecration of the priesthood. Aaron called : type of Christ. His sons : of the Church, Rom. viii. 28-30 ; Heb. iii. 1. Brought, Heb. xiii. 20 ; Psalm xl. 2. Washed, Eph. v. 25-26 ; Rev. i. 5 ; 1 Cor. vi. 11. Clothed, Gen. iii. 21 ; 1 Cor. i. 30-31. Aaron anointed before blood was shed ; Christ anointed with the Holy Ghost *before* His death, Luke iv. 18. The sons of Aaron were not anointed until *after* the sacrifice was offered and the blood was shed : the Church and every true believer cleansed first, then anointed with the Holy Ghost, Heb. i. 3 ; 2 Cor. i. 21-22 ; 1 John ii. 20. A stranger was not allowed to eat of the flesh or of the bread, only Aaron and his sons ; ere such, or a sojourner, or a hired servant, could eat of the "holy things," they had to be bought by, or born in the priestly house, Lev. xxii. 10-11. Only those who are bought with precious blood, and born again from above, feed upon

Christ, or have a right to the privileges of the Church, Heb. xiii. 10; 2 Cor. vi. 14-15.

Chapter xxx. Altar of incense; Christ, "who ever liveth to make intercession for us." The atonement money; a ransom, an offering and a memorial: illustrative of *all* believers standing equally on the same ground—the precious blood of Christ. The brazen laver: the washing of water by the Word, John xvii. The holy anointing oil: the graces of the Holy Ghost, found in Christ, Psalm xlv. 8; Acts x. 38; now bestowed upon the Church, Eph. iv. 8-13. Sweet spices: the preciousness of the perfections of Christ.

Chapter xxxi. The call of Bezaleel and Aholiab, Isa. xliii. 1; Gal i. 15; Eph. iv. 11-13, to service.

Chapter xxxii. Communion and apostasy, Matt. xxiv. 48; 2 Peter iii. 4; 1 Sam. xiii. 8. Dependence on man leads to independence of God, hence apostasy and false worship, a "molten calf" *seen*, preferred to the "God of Israel" *unseen*. Moses willing to become a sacrifice, his intercession, typical of Christ the willing sacrifice and intercessor, Psal. xl. 7; Isa. liii. 12.

Chapter xxxiii. The tabernacle pitched without the camp: Christ's place now without the camp; also the Church's true place of testimony, Heb. xiii. 13-14. Moses not only confessed Israel's sin and apostasy, but separated himself from its evil and false worship: so if our confession of the apostasy around us is real before God, it will result in our separation from it, Prov. xxviii. 13. The rock: Christ, in whom the believer is before God, Col. iii. 3.

Chapter xxxiv. Moses: Christ having the law of God written in His heart. The vail over Moses' face: typical of the dispensation of law, 2 Cor. iii. 14. "The skin of Moses' face" shone: Luke ix. 29; Acts vi. 15.

From Chapter xxxv. to the end, we have the Sabbath again; the free will offerings of the people, and their

devotions to the work and furniture of the tabernacle; their implicit obedience in carrying out *all* that the Lord commanded Moses. Then its construction, rearing up, and the cloud hovering over, the glory of the Lord filling it, so that it becomes God's dwelling place. Much that is practical as well as typical is recorded in the last five chapters. The practical is a lesson for us who believe, ever remembering that to *obey* is better than sacrifice, and to *hearken*, than the fat of rams. "And Moses did look upon all the work, and behold they had *done* it as the Lord had commanded; even so had they *done* it. And *Moses blessed them.*" Prov. viii. 34; Luke xi. 28; Rev. xxii. 14. The typical tells us of Christ, His person, His work, His coming glory, and His reward.

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## LEVITICUS.

CHAPTER I.—Access, or the way of drawing near to God. God speaking, not from Mount Sinai, but out of the tabernacle. In this chapter there are three classes of victims: bullocks, ver. 3; sheep or goats, ver. 10; fowls, ver. 14; suited to the means of different classes of persons, 2 Cor. viii. 12. The Burnt Offering—that which ascends—was to be without blemish, type of Christ, Heb. x. 7-10; Phil. ii. 8. It was of the offerer's own free will: Christ was the great Free-will Offering, Heb. x. 7; John x. 18. The burnt offering was a sweet savour unto the Lord, verses 9, 13, 17: Christ in death, Gen. viii. 21; Eph. v. 2.

Chapter ii.—The Meat Offering presents to us the humanity of Christ, His perfect Manhood and character as

offered to God, type of Him in life. "Fine Flour," the perfection of His Manhood. Oil, of the Holy Ghost. The oil was poured and mingled, ver. 1, 4. Christ conceived, then anointed, Matt. i. 18; Acts iv. 27, x. 38. Oil also tells of the *power* of Christ's ministry, Luke iv.; Frankincense, its object, ver. 18. Salt: enduring character of Christ; always seasoned with salt. Leaven and honey forbidden: the former expressive of evil, Ex. xiii. 7; 1 Cor. 5-6; the latter that which is sweet and attractive in nature, Mark iii. 31-35; 2 Cor. v. 14-17. The meat offering was "baken," verses 4, 5, 7; Christ suffering as the "Righteous One" at the hands of man, by the power of sympathy and anticipatively, Luke iv. 28-30; Matt. viii. 16-17. The priests feeding upon the remnant of the meat offering, verse 10: the believer feeding upon the perfections of the "Man, Christ Jesus."

Chapter iii. The Peace Offering: the communion of the worshipper with God; type of Christ having made peace, Col. i. 20; and now our peace, Eph. ii. 14. The "burnt," the "meat," and the "peace offerings," were all offerings of a "sweet savour" unto the Lord.

Chapter iv. We have here what man is—sinful.

Chapter v. What man does—a transgressor against God and man. A full provision is made by the God of grace. In these offerings Christ is typified as a sacrifice for sin, Isa. liii. 10-12; 2 Cor. v. 21; Heb. x. 8, 11-14.

Chapters vi. and vii. Instructions to Aaron and his sons in reference to the foregoing sacrifices.

Chapter viii. The consecration of Aaron and his sons. Seven things were necessary for their consecration: taken, brought, washed, clothed, anointed, their hands filled, and to be sanctified, Heb. v. 10; Rom. viii. 28-30; Heb. xiii. 20; Psalm xl. 2; Rev. i. 5; Eph. v. 25-26. The bullock for a "sin offering," verse 14; death immediately following

the transfer of sin upon its head: Christ dying on the Cross when made "sin for us," Isa. liii. 6, 10. The ram for a "burnt offering," ver. 18; that which "*ascends*," Christ a "sweet savour" unto God, Eph. v. 2. "In Him was no sin," 1 John iii. 5; "He knew no sin," 2 Cor. v. 21; "He did no sin," 1 Pet. ii. 22. The "ram of consecration" "filling the hands," and the blood was put upon the right ear, thumb, and toe of Aaron, and also of his sons, illustrative of the believer having a blood-stained ear to hearken to His commandments; a blood-stained hand to serve in the sanctuary; and a blood-stained foot to tread the courts of the house of the Lord, Deut. vii. 12; John xii. 26; Ps. lxvi. 13. Aaron and his sons eat the "flesh" with the "bread," ver. 31: type of Christ and His Church feeding upon the results of an accomplished atonement, John xvii. 22-26.

Chapter ix. The "eighth day": type of resurrection and coming millennial glory. Moses and Aaron "coming out" to bless the people: points on to future blessing for Israel.

Chapter x. The failure of Nadab and Abihu: typical of false worship and unscriptural ritual, which is nothing less than "strange fire," and will ultimately have its doom, 1 Thess. i. 8, 9; Heb. xii. 29. "Wine and strong drink" forbidden to Aaron or his sons: illustrative of human excitement, 1 Pet. v. 8.

Chapter xi. Law of the clean and unclean animals: typical of the children of God and the children of the devil, holy and unholy, Ex. xi. 7; John xvii., 16, 17. "Chewing the cud": illustrative of inwardly digesting the Word, Isa. lv. 2. "Parting of the hoof": the walk of the Christian, Eph. ii. 10; 3 John, ver. 3. Clean and unclean fish: those fish that were ceremonially clean had "fins" and "scales": illustrative of the believer having power to

move against the course of this world, at the same time resisting its influences, Heb. xi. 13; Eph. vi. 10-18. For the moral principles inculcated in this chapter read 2 Cor. ii. 17; Mal. iii. 18; Ez. xlv. 23, with Acts x. 15-16.

Chapter xii. Reveals to us man's ruin and God's remedy, Psal. li. 5; Job xxv. 4; Rom. iii.; hence the introduction in this chapter of the burnt and the sin offerings: typical of two aspects of the death of Christ.

Chapters xiii., xiv. Leprosy in the "person," the "garment," and the "house": typical of "sin" in our nature, in our walk and character, and in the assembly, Job xlii. 6; Titus i. 15-16; 1 Cor. v. The law of cleansing the leper. The priest: Christ, as in 1 Tim. i. 15. The two birds—one killed, the other let loose into the open field: the death and resurrection of the Lord Jesus, Rom. iv. 25. Blood and oil: the believer *first* cleansed by the blood, *then* anointed with the Holy Ghost; the ear (hearing), the hand (handling), the foot (walking). Leprosy in the house, symbolic of allowed sin in the Church. Whether it was a portion or the whole house, all that was leprous had to be removed and destroyed, 1 Cor. v. 11-13; Rev. ii. 14-16; Rom. xi. 20, 22.

Chapter xv. Laws concerning ceremonial uncleanness. God will have *personal purity*, Gal. v. 16; Col. ii. 11, iv. 3-5.

Chapter xvi. The attentive reader of the first four books of the Bible will have noticed that there is one striking chapter in each book, which typically shadows forth the great truths of salvation. The 22nd chapter of Genesis, "substitution"; the 12th of Exodus, "redemption"; the 19th of Numbers, "cleansing"; and here, "atonement." Ver. 2, "Access." Three times the words "within the vail" are mentioned in this chapter, verses 2, 12, 15; Heb. ix. 12; x. 19, 20. Ver. 3, the two aspects of the death of

Christ, the sin and burnt offerings. Ver. 4, the "holy linen coat," Christ's spotless purity before God, John xvii. 19. Ver. 6, Aaron and his house: represent the Church in its priestly aspect, 1 Pet. ii. 5; Heb. iii. 6.

In the two goats, two aspects of Christ's work. The goat on which the Lord's lot fell: Christ dying on the Cross as a Ransom, 1 Tim. ii. 6. Christ became a curse for us, Deut. xxi. 23; 2 Cor. v. 21. The "scapegoat," Christ bearing our sins, Isa. liii. 11, 12; Psa. ciii. 12. Ver. 34, "once a year," compare Heb. ix. 7, x. 1.

Chapter xvii. Two important lessons are taught in this chapter. First, the "life" belongs to God—"the blood is the life thereof." Second, atonement is only by blood, Heb. ix. 22; Eph. i. 7.

Chapters xviii.-xx. General laws against all conformity to the corrupt usages of the heathen, and their own sinful desires. They were a "*separate*" people, and God would have them maintain their relationship to Himself, by guarding against defilement. Compare 1 Pet. i. 13-16, Titus ii. 11-14.

Chapters xxi., xxii. Laws obliging priests to preserve the dignity of their priesthood. All true believers are priests; but to maintain the full enjoyment of priestly communion and worship, there must be unblemished character, separate walk, and holy life, 1 Tim. iv., 8, 12, 16; vi. 3-6.

Chapter xxiii. "The feasts of the Lord." These are typical and dispensational. The "Sabbath," ver. 3, typical of "rest," which the believer has now, and which he will fully enter into in the future, Heb. iv. The "Passover," ver. 5, typical of the death of Christ, 1 Cor. v. 7. "Unleavened bread," ver. 6. "First-fruits," ver. 10, the resurrection of Christ, 1 Cor. xv. 20; 1 Thess. iv. 13-18. "Pentecost," type of the Holy Ghost, sent in Pentecostal

power to form the Church *after* the resurrection of Christ from the dead, John vii. 39; Acts ii. 1. Loaves baked with "leaven," ver. 17, type of evil and corruption in the old nature and the Church; the flesh is still the flesh, even in those indwelt by the Spirit. Hence the need of "seven lambs without blemish," etc., ver. 18, typifying Christ's perfectness, which is ever a sweet savour unto God. "Feast of trumpets," typical of the awakening of the remnant, and the restoration of Israel, Zech. xii. 10-14. All grounded on "atonement," ver. 27, typical of Christ's death, Zech. xiii. 1; Isa. liii. "Feast of tabernacles," typical of Israel's glory in the latter day—a millennial scene, Zech. xiv. 16.

Chapter xxiv. "Pure olive oil," ver. 1, gifts and graces of the Holy Spirit. "Lamps to burn continually": Christ, the "Light," ever burning in the presence of God in heaven, and the Church on earth, Rev. i. 20. The twelve cakes: Christ, the "Presence Bread," on whom the believer feeds in the "holy place," verses 5-9; 1 Cor. x. 16-17. The blasphemer of the "Name" put to death, verses 16, 22, 23. Compare 2 Tim. iii. 2; Rev. xiii. 6; Heb. x. 28-31.

Chapter xxv. In the previous chapter we learn that the house of Israel is preserved for the land of Canaan. In this chapter the land of Canaan for the house of Israel. "All Israel shall be saved," and the land shall not be "sold." Thus the year of "Jubilee," ver. 10, is introduced in this chapter: typical of Israel's future deliverance from all those who have held them captives, Isa. lxvi. 12-23.

Chapter xxvi. Promises of reward in case of obedience on the one hand, verses 1-13, and threatening of punishment for disobedience on the other, verses 14-39. Promises of mercy to those who confess and repent, and accept the punishment of their iniquity, ver. 40, 46, all based on the ground of His covenant made with Abraham, Isaac, Jacob.

Chapter xxvii. "A singular" or "special vow" of one who devoted himself and his property to the Lord. A provision made for the poor as well as the rich. The former had to submit to the valuation put upon himself or his gift by the priest. The latter had to rise to the standard of Moses' estimation. Moses, illustrative of the unbending character of the "law" and divine "righteousness": the priest, of the provisions of sovereign grace. "And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ," John i. 16-17.

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## NUMBERS.

THIS Book derives its title from the *numberings* of the people. The first was at Sinai; the second, thirty-eight years later in the land of Moab, chapters i., iv., and xxvi. It may be divided into three principal sections: the whole camp getting morally ready for the journey, i. to x. 10; their journey from Sinai to Kadesh-barnea, x. 11-xiv.; from thence to the Jordan, xv.-xxvi.

The leading characteristics of this Book are *Service*, *Warfare*, and *Walk*.

We have (chapter i.) the children of Israel arranged according to their "*pedigree*," ver. 17, 18: typical of the children of God now, 1 John iii. 2; Gal. iii. 26-29.

Chapter ii. "Every man of the children of Israel shall pitch by his own standard," ver. 1: typical of Christ, the only standard and Name around which believers are to rally, Matt. xviii. 20; Acts iii. 6, 7.

Chapters iii. and iv. The camp of Israel : typical of the Church in the world, but separate from it, John xvii. 15 ; Acts i. 13, 14 ; ii. 1. The Levites set apart for *service* : type of the Church in service, 1 Cor. xii. ; Rom. xii. "If any man serve Me, him will My Father honour," John xii. 26.

Chapter v. The purifying of the camp, verses 1-4 : discipline in the Church of God. The wisdom that is from above is *first pure*, then peaceable, James iii. 17 ; 1 Cor. v. 12-13. Confession of the trespass to the Lord was not enough : there must be satisfaction made by *restitution*, verses 5-8. The priest, type of Christ ; the woman, of Israel, and the professing Church, guilty of spiritual adultery, verses 11-31 ; Hosea ii. 2-5 ; Jas. iv. 4 ; Rev. ii. 20-24.

Chapter vi. Nazarite means "separated" : Christ the only true Nazarite, illustrative of what the Church and the believer should be while passing through the wilderness. "Wine," symbol of earthly joy, John ii. 4. "There shall no razor come upon his head" : the surrender of all earthly dignity or position. "Christ made Himself of no reputation," Phil. ii. 7 ; 1 Cor. xi. 14. "He shall come at no dead body" : separation from the dead world, 1 John ii. 15-17. Provision made for contracted defilement of the Nazarite. The burnt offering : Christ's death God-ward ; sin offering : death of Christ to us-ward. The trespass offering : Christ's death to meet the need, not only of sin in our nature, but of actual sins committed, 1 John i. 9.

Ver. 22-27, typical of future blessing for Israel in the latter day, Luke xxiv. 50 ; 2 Cor. xiii. 14.

Chapter vii. The Prince's free-will offerings : typical of what the Church and the believer should do now, 2 Cor. ix. 7.

Chapter viii. The golden candlestick and seven lamps. The candlestick : type of Christ. The seven lamps : of the

Holy Ghost, and what the Church and the believer should be. See this illustrated, Acts iii. 6 ; iv. 10 ; Phil. ii. 15, 16.

Chapter ix. The passover was celebrated in three distinct places—"Egypt," the "wilderness," and "Canaan": verses 13, 14, illustrative of the Christian's obedience in breaking bread on the first day of the week, Acts xx. 7 ; 1 Cor. xi. 23, 26 ; Heb. x. 25. The cloud : symbolical of God's presence *with*, as well as *in* His Church, to guide, Psa. xxxii. 8.

Chapter x. The silver trumpets : typical of the preaching of the Gospel and testimony of God to gather His people around Himself, 1 Cor. xiv. 8 ; Isa. lviii. 1 ; 1 Thess. i. 5-7.

Chapter xi. 1. Typical of God a consuming fire, Heb. xii. 28, 29. The people lusting for flesh : the believer lusting and going back in heart into the world ; the mixed multitude of unbelievers mingling with believers, Gal. ii. 4 ; Jude 4. Moses complains of his charge. See the contrast in the "Son of Man," Matt. xiv. 13-25. Read with verses 26, 28, John iii. 26 ; Mark ix. 38 ; Phil. i. 16-18.

Chapter xii. Moses marrying the Ethiopian woman, type of Christ and the Church. The calling in of the Gentiles. Miriam and Aaron type of the "Jew," John vii. 5. Miriam, the Jew, shut out from God for a season, Rom. xi. 15, 16. There are three persons mentioned in Scripture whom God visited with the curse of leprosy. Here, Miriam for "evil speaking"; Gehazi, for "covetousness," 2 Kings v. 27 ; king Uzziah, for "pride and presumption," 2 Chron. xxvi. 21.

Chapter xiii. Illustrations of "faith" and "unbelief," verses 30-33.

Chapter xiv. Illustrative of the fruit of unbelief. "Let us make a '*captain*,' and let us return into '*Egypt*,'" ver. 4. Read with this chapter 1 Cor. i. 10-13 ; ii. 21-23 ; Col. ii. 18-23 ; iii. 1-4. Moses : Christ's intercession ; Joshua and Caleb illustrative of the Spirit and the Word, John vii. 37, 59, and of the obedience of faith, presumption of unbelief, ver. 40-45.

Chapter xv. 39. The "fringe of blue": emblematical of the heavenly character and walk of the believer, Eph. ii. 4-10.

Chapter xvi. The assumption of priesthood, and its merited judgment: Christ making atonement for sin, and His intercession. The camp with the plague: type of the world, the sinner infected with sin, Heb. ix. 6-24; xi. 26-31.

Chapter xvii. Aaron's rod: type of the Lord in resurrection as High Priest chosen of God, also a figure of Israel now "dead," but will yet bud, blossom, and bring forth fruit, Isa. xxvii. 6, and of death and resurrection.

Chapter xviii. Aaron and his sons: Christ and His Church. All service to be in fellowship with Him, verses 1-7; food provided for all the priestly family, verses 10-13; "Every one that is *clean* in thy house shall eat of it," 1 Cor. x. 27-32. "Levites": typical of the servant of God having no inheritance here, ver. 23.

Chapter xix. Provision made for wilderness defilement. The "red heifer" "without spot," "no blemish," and upon which never came "yoke": Christ the "pure" and "spotless One," whose obedience was ever willingly yielded. "Slain without the camp": Christ suffering "without the gate," Heb. xiii. 11. "Seven times": of completeness. Christ made a perfect atonement, Heb. x. 14. "Water of separation" or "purification": typical of the application of the Word, through the power of the Holy Spirit, to the conscience and ways of the believer, Titus ii. 13, 14.

Chapter xx. The "rod": living power of the priestly ministry of Christ; "water out of the rock," the stream of spiritual refreshment that flows to us from Him in heaven. The "Rock" (Christ) needed to be smitten, but *only once*, Heb. ix. 26, 27; Exod. xvii. 1, 6. Moses was commanded to "*speak to*," not to smite the rock the second time. See Psa. cvi. 32, 33.

Chapter xxi. The brazen serpent: Christ on the cross,

John iii. 14, 15. The "wells" typical of the Holy Spirit : Christ must first die on the cross, after this the gift of the Spirit comes, John vii. 38, 39.

Chapters xxii. to xxiv. Balak : Satan trying to curse the people of God. Balaam : illustrates false prophets and false religion, 2 Pet. ii. 14. Israel : the people of God, protected from the devil and malice of the ungodly, 2 Thess. iii. 1, 3.

Chapter xxv. Israel seduced by the daughters of Moab : the Church beguiled by the world, Rev. ii. 14 ; Phinehas : type of Christ, who by his zeal and faithfulness obtained an everlasting priesthood, Heb. vi. 19, 20, illustrative of the Church's duty to judge manifested evil without delay, 1 Cor. v. 13 ; Gal. v. 12.

Chapter xxvii. The daughters of Zelophehad : illustrative of faith and its reward ; Moses, representative of the law ; Joshua, of Christ in resurrection.

Chapters xxviii., xxix. Two classes of sacrifices, "burnt offerings" and "sin offerings" : both typical of Christ for acceptance, who was a "sweet savour" unto God ; and an atonement for sin.

Chapter xxx. Dispensationally the "man" : type of Christ. The "woman" : of Israel, under government and under grace.

Chapter xxxi. The Midianite : the ensnaring power of the world, vanquished through the power of the priesthood and holy instruments of the sanctuary, ver. 6 ; Phil. iv. 13 ; 1 John v. 4.

Chapter xxxii. Reuben and Gad : the Christian coming short of the whole promise of God and his resurrection standing in Christ Jesus (connect with ver. 1 Gen. xiii. 10, 11 ; 1 John ii. 15, 16). Hence it is they cause trouble to Israel, see Joshua xxii. 12, 19 ; and are the first taken captive, 2 Kings xv. 29.

Chapters xxxiii., xxxiv. A review of the travels of Israel

and their encampments : illustrative of the Christian recording and remembering all the way the Lord hath led him, Psa. xxiii. The land allotted and portioned out for every tribe : Israel's portion in the future, Ezek. xlv. 1-8 ; xlviii. 13.

Chapters xxxv., xxxvi. Cities of refuge : Christ as refuge and shelter for the sinner that trusts Him from the coming wrath and judgment that awaits this doomed world, Heb. vi. 10, 20 ; x. 26-28.

## DEUTERONOMY.

THE title given to this book signifies "the law repeated."

The words "remember," "observe," and "do," are a key to this book, which is essentially a direction-book for the people of the Lord. Hence it is we have instruction given what was to be done with "*these words*" :—(1) They were to "be in their heart" ; (2) They were to *teach* them diligently unto their children ; (3) To *talk* of them at home and abroad ; (4) To *bind* them for a sign upon their hands ; (5) To *write them* upon the posts and gates of their house ; (6) Neither were they to add unto or diminish aught from them ; (7) A curse to rest upon those who disobeyed, and a blessing on those who obeyed them ; (8) The king was to possess a copy, and read all the days of his life ; (9) The people were to write the words of the law plainly upon the stones they were to set up when they had crossed the Jordan ; (10) It was also to be read publicly at the great feast of tabernacles in the audiences of all the people. And it was from this Book alone that the Lord quoted in His memorable conflict and signal victory over Satan, Luke iv. Hence obedience to the Word is the characteristic of the Book.

Chapter i. 9-17. God never asked Moses to bear Israel alone. He lacked confidence in God. See the contrast in Christ. Verses 41-46, we have the people's presumption recalled to remembrance, illustrative of the Church, and the believer's sin becoming a standing memorial of their defeat and folly.

Chapter iv.-vi. The Word to be held fast, and self to be taken heed to. The Word only a guide to faith. The Lord only as the object of worship; and Christ the only refuge.

Chapter vii., viii. The seven nations to be destroyed lest the people should be partakers in their idolatry; God's sovereignty and Israel's responsibility, verses 6-12.

Chapter ix.-xi. In the previous chapter, ver. 19, they were to love the stranger. Here, the exhortation is to love the Lord and keep His commandments—two Divine characteristics that should be seen in every believer.

Chapter xii. Six times, we have the word "place" mentioned where Israel should worship, illustrative of the Church's responsibility to our Christ the Centre (Matt. xviii. 20), in fellowship, worship and ministry.

Chapter xiii. Ver. 1, false teachers in the professing Church; ver. 6, in the house or home circle.

Chapter xvi. Three feasts :—(1) The passover; (2) The feast of weeks; (3) The feast of tabernacles. 1. Redemption the only basis of our relationship to God. 2. The gift of the Holy Ghost, the earnest of our inheritance. 3. Israel's future blessing and joy in the land. Redemption, grace, and glory are foreshadowed. Verses 18-22, illustrative of moral gifts that should be in those who rule in the Church of God; such are warned not to introduce false worship or idolatrous practices, Titus, i. 9; 1 Tim. iii. 1-10.

Chapter xvii. Presumption, self-will, and all wordly power; glory and riches deprecated and forbidden. The same law which bound the people bound the king also.

Chapter xviii. Christ the true Prophet in contrast to the false, Acts iii. 22.

Chapter xxi. The killing of the heifer and the use of the blood, illustrates the application of Christ's blood to the guilty nation of Israel. The doom of the wicked son, the future judgment of rebellious Israel, and the Christ rejecter.

Chapter xxv. Amalek, typical of the flesh, doomed to utter extinction.

Chapter xxvi. I-II. Worship, of Israel in the future, of the Christian now. The Church risen and seated in heavenly places in Christ. Confessing what we were and where we were by nature, and now by grace. Worship and thanksgiving the result, proceeding from a joyful, happy heart. God is to have His portion, then the Levite and stranger.

Chapters xxvi., xxviii. Is God's government respecting blessing and cursing, on the ground of obedience and disobedience. The law brings the curse, the Gospel the blessing. The former condemns the sinner, the latter justifies. Hence the sinner is either under law or in Christ—lost or saved.

Chapter xxxii. The song; chapter xxxiii., the blessing of Moses. The tribes blessed in relation to the land. Moses and Joshua combined form a type of the Lord Jesus in death and resurrection. Nebo may signify prophetic revelation; Pisgah exploration. Moses, illustrative of the believer's vision being filled with prophetic revelation of future promises and glory.

Israel's blessing is earthly, that of the Church heavenly, Eph. i. 3.

## JOSHUA.

**J**OSHUA was first called "Oshea," or "Hoshea," Num. xiii. 16, which signifies "a Saviour"; "Salvation." Afterward changed by Moses to Jehoshua, or Joshua, "He shall save," or "The *Salvation of Jehovah*," Acts vii. 45; Heb. iv. 8.

Joshua in this Book is a type of Christ passing through death (the Jordan), and rising the third day. The Lord Jesus, as the Captain of our salvation, leading His ransomed ones into promised blessing.

This Book is a book of *warfare*: illustrative of the conflict of the present inheritors of heaven with spiritual wickedness in high places, Eph. vi. 10-18.

Chapter i. Joshua called to service. Christ rises, does that for us which could never be done by the law of Moses. Until dead to the law, we cannot be established in our privileges, as believers in Christ, in resurrection life, Heb. ii. 10, 11, see in connection with verses 8, 9; Psal. i. 2, 3; John x. 18.

Chapter ii. Jericho: type of the world under judgment. The spies: the Christian in the world as witness, but not of it; testified of its coming judgment, and subject to persecution, Acts x. 42; John xv. 18, 19. Rahab: type of the Church and the believer saved from the world's condemnation, 1 Thess. v. 9. "A true token": the blood of Christ, see ver. 18, with Exodus xii. 13.

Chapter iii. Jordan: death and judgment borne by Christ. The ark of the covenant: type of Jesus. It was made of shittim wood and pure gold; the manhood and Godhead of the Lord Jesus Christ. It contained the tables of the law. Christ fulfilled the law, then, like the ark, went through the waters of death and judgment, and His people with Him, Rom. vi. 7-10; Col. iii. 1-4.

Chapter iv. Twelve stones in Canaan: the resurrection of the Lord Jesus, and of His people: unity of the body of Christ. Twelve stones placed in the midst of Jordan: remembrance of the death of the Lord, and of the believer's death and burial with him, Rom. vi. 4. Joshua magnified in the sight of all Israel: the Lord Jesus in resurrection, exalted and magnified by Jehovah, Phil. ii. 9; 2 Chron. i. 1; Acts xix. 17; Phil. i. 20.

Chapter v. Kings of the Amorites and Canaanites "hearts melted": illustrative of Satan's power shaken when Christ had risen from the dead, John xvi. 11; Acts xvii. 31; Mark v. 7. Circumcision: typical of death to the flesh, Rom. ii. 29; Col. ii. 11-15.

Gilgal signifies "rolling away." The believer dead and risen with Christ, is told to "mortify" his members which are upon the earth, Col. iii. 5. "The old corn of the land": Christ risen as the believer's food, John xii. 23-24.

"A man," Christ as Captain of the host of the Lord, Heb. ii. 10. The Christian's life is one of warfare, Eph. vi. 10-18. Constant faith owns no *neutrality*. "No man can serve two masters," Matt. vi. 24.

Chapter vi. Jericho: the world under judgment and fortifying itself against God, and also the human heart, Job xv. 20-25. Rams' horns: the Gospel, 2 Cor. x. 4-5; 1 Cor. i. 18. Priests, believers, 1 Pet. ii. 9. "And Joshua saved Rahab *alive*": the believer saved from wrath, 1 Thess. i. 10; iv. 15; 1 Cor. xv. 22, 23, 51.

Chapter vii. Israel defeated, previous victory leading to negligence, wilful disobedience, and sin, Heb. xii. 15-16.

Achan: typical of sin, and sin judged in the assembly. *Confession* is not enough, there must be discipline, 1 Cor. v. 5-6. Grace provides a door of hope to the backslider, Hosea ii. 15; Ezra x. 2.

Chapter viii. Ai taken: victory *after* sin is confessed,

judged and put away. King of Ai taken *alive* and hanged, ver. 23, 29; Rev. xix. 20. Joshua here: Christ in resurrection power.

Chapter ix. The Gibeonites' deception: the devil's wiles are to be feared more than open opposition, 2 Cor. xi. 14, 15. Ai trusted in its strength; the Gibeonites in their wisdom, Jer. li. 53; 1 Cor. iii. 18-20.

Chapter x. Conflict and victory; the king slain, the cities taken: type of Christ's victories over Satan and the power of darkness, and of the believer's victories through Him, Psa. cx. 1; Rom. xvi. 20; Phil. iv. 14. Joshua returns to Gilgal, the place of self-judgment, after success. Abnegation of self and mortifying of the flesh.

Chapter xi. The King of Hazor smitten: destruction of antichrist; illustrative also of the Lord giving His people power, through the Spirit, to enter into blessing, Eph. i. 17, 18.

Chapters xii. and xiii. The gifts of God, and gifts given to His Church. Each has his own portion, Rom. xii. 1-8. The Levites: type of the Christian in service having no earthly inheritance.

Chapters xiv.-xvii. Judah and Joseph taking possession of their lot: illustrative of the believer entering into his inheritance.

Chapter xviii. The tabernacle set up at Shiloh: Christ as God's centre of worship. The name of this city is that predicted by Jacob concerning Christ, Gen. xlix. 10. Type of Christ our Peace. Ver. 3, illustrative of the believer being slack to take full possession of the blessing God has promised. Ver. 8, three men from each tribe sent to see the land: the advanced believer living in the power of the Spirit, seeing with the eye of faith the inheritance, enters into its fulness (Eph. i. 18); and is thus in a position to help others who cannot see afar off, 2 Pet. i. 8-11.

Joshua dividing the land : Christ the heavenly portion and the blessing that belongs to each believer.

Chapter xix. Joshua waited till all the tribes were settled before he entered on his inheritance : Christ did not enter upon His inheritance till He had secured the eternal redemption and inheritance of His People, Heb. ix. 12, 15 ; John xiv. 2, 3.

Chapter xx. Cities of refuge : Christ, a Refuge for sinners. Kedesh, "holy," : Jesus was holy, Acts ii. 27. Shechem, "a shoulder" ; strength, Isa. ix. 6. Hebron, "fellowship," 1 Cor. i. 9. Bezer, "a fortification," Nahum, i. 7. Ramoth, "exalted," Acts ii. 30-34. Golan, "joy," Rom. v. 1-5 ; John xvii. 24.

Chapter xxi. The Levites enter into their possessions, and the people into the land and rest, Heb. x. 36.

Chapter xxii. Verse 29, only one place of meeting, the altar of the Lord. The only true Centre, the adorable Name of the Lord Jesus Christ, Matt. xviii. 20.

Chapters xxiii. and xxiv. close this book. Joshua and Eleazar die ; the bones of Joseph, which the children of Israel brought up out of Egypt, are buried in Shechem. Contrast : the Captain of our salvation, is alive for evermore. Our Great High Priest lives and abides for ever. This is the security of the Church and Israel's purchased possession. The Hope of the Church is *Himself*, 1 Thess. i. 9, 10.

## JUDGES.

THE main subject of this Book is the failure of the elect ; apostacy and punishment ; repentance and deliverance ; illustrative of the Church and the individual believer's history, Acts xx. 29 ; 2 Pet. ii. ; Matt. xiii.

Chapter i. An account of Israel's victories over the inhabitants of Canaan ; their failure in not entirely obeying the " Word " of the Lord, by allowing their enemies, the Canaanites, to dwell among them : fruit of unbelief, slothfulness, and cowardice. The sin of *unbelief* or disobedience which kept their fathers forty years out of Canaan, now keeps them from entering into full possession of the land, 1 Cor. v. 6, 7 ; 2 Cor. vi. 11-16 ; Rev. iii. 1-4.

Chapter ii. Bochim, " weepers." Israel repent under the reproof of the " messenger " of Jehovah ; but the history that follows shows that their repentance did not lead to a general reformation. Confession of sin is not enough ; there should be *judgment* and *forsaking* of it. " They forsook the Lord, and served Baal and Ashtaroth " ; the former, " lord " ; the latter, " queen of heaven " (Astarte), name of the notorious " Syrian goddess." History repeats itself ; for what is Christendom, with all its Ritualistic ceremonies and Pagan rites, with other names, but " baptized Paganism ? "

Chapter iii. Illustrative of the Church and the believer *in* the world, but not *of* it. The friendship of the world is more dangerous and fatal than its open enmity. Three judges raised up to deliver Israel : illustrative of the Spirit working at intervals in revival for the deliverance of God's people : Othniel (Lion of God), Rev. v. 5 ; Ehud (joining together), Rom. viii. 17 ; 1 Cor. i. 10 ; Shamgar (warrior), Rev. xix. 11-13 ; 2 Cor. x. 4. Shamgar's weapon was only

an "ox-goad" : God uses simple and weak things to effect deliverance and accomplish His purpose, 1 Cor. i. 27-29.

Chapter iv. Barak : illustrative of the believer who lacks faith to fight for the Lord alone. Nevertheless, the Lord honours such, Heb. xi. 32.

Chapter v. Song of Deborah and Barak : judgment and victory, Rev. xv. 3, 4. Divisions of Reuben and Dan ; their dwelling among *sheepfolds* : the selfish spirit of those who care little about the prosperity of the work and people of God, 2 Cor. v. 15 ; Phil. ii. 21.

Chapters vi., vii., and viii. Gideon (a brave soldier or cutter down), the "least in his father's house," 1 Sam. xvi. 11 ; "out of weakness made strong," Heb. xi. 34. Verses 17-34, acceptance in the work of Christ. The saint, self, and the Church of Christ must be clean from evil, before engaging in outside reformation. Faithfulness will provoke determined opposition, Acts xix. The "dew" upon the fleece and the ground : typical of blessing to the Church, and the individual believer, Deut. xxxiii. 13-17 ; Hosea xiv. 5. Timorous and faint-hearted dismissed, Deut. xx. 8 ; Luke ix. 62. "The flesh profiteth nothing," John vi. 63. Three hundred chosen as fit for the fight : devotedness to Christ and His work, Phil. iii. 8. The rest sent home : those entangled with the affairs of this life are unfitted for the fight of faith, 2 Tim. ii. 4. The "cake of barley bread" : Christ, in humiliation, "a root out of a dry ground." The trumpet : the Word proclaimed. The pitcher broken : man, the "earthen vessel" broken : no "confidence in the flesh," 2 Cor. iv. 6, 7. The weapons of our warfare are "foolish" in the eyes of the world, but "mighty through God." Before the light can shine, the "vessel" must be broken, self renounced. The Ephraimites "chide" : selfish, half-hearted Christians, who prove to be a hindrance more than a help in whole-hearted service for God, 1 Cor. xiii. 4-6.

The men of Succoth and Penuel: the opposition and taunting the world *heaps* upon the faithful, in their testimony for the Lord.

Chapter ix. Abimelech and the men of Shechem slain: the doom of unregenerate professors. Jotham, the word of prophecy and its fulfilment, verses 20, 57.

Chapters x, xi., xii. record six judges—Tola, Jair, Jephthah, Ibzan, Elon, Abdon—individuals raised up by God as channels of deliverance and blessing.

Chapters xiii. and xvi. Samson: Christ was the true Nazarite, while on earth, separate from sinners, now at God's right hand. Type of what the Church and the believer should be—maintaining true Nazariteship, as dead and risen with Him, Heb. vii. 2, 6; 2 Cor. vi. 17. Samson slays the lion: type of Christ, who overcome him that had the power of death. Out of the eater comes forth meat and sweetness, and a seven-days' feast of communion. Chapter xvi. 11, illustrative of the Church and the believer overcome by the world. Delilah represents the world sending the Church to sleep, resulting in blindness and weakness, 2 Pet. i. 9; 1 John ii. 15, 16.

Chapters xvii. and xviii. The beginning of idolatry in Israel. Note: this, and the rest of the chapters of this Book, relate to Israel's history *before*, not after, Samson's time. Micah and his house: type of false worship established in the name of Christ. The Levite: the hireling minister whose god is his belly, making his religious service a *trade*, "supposing *gain* is godliness." From such we are told to withdraw, 1 Tim. vi. 5. The idolatry which had crept into the family of Micah is transferred into the tribe of Dan: illustrative of how false worship and idolatry spreads from the family to the Church, like a fretting leprosy.

The closing chapters disclose the moral and inner life

of Israel. The Book of Judges is a sad record : the failure of God's people in the land of Canaan with God's judgment upon them, and His mercy in raising up deliverers.

"In those days there was no king in Israel : every man *did that which was right in his own eyes.*" Compare the Church's history recorded in the Acts, 1st and 2nd Corinthians, and the first three chapters of the Revelation, with the Book of Judges.

## RUTH.

THIS Book is a brief record of family life, containing type and prophecy.

We have in this first chapter, six persons mentioned whose names are significant.

Elimelech (to whom God is king) ; Naomi (pleasant) ; Mahlon (sickness) ; Chilion (wasted) ; Ruth (beauty) ; Orpah (neck).

Naomi—typical of backsliding Israel restored, Hosea xiv. ; also, illustrative of the individual backslider, having discovered the emptiness of the world, returning to God, is restored to the full blessings of the promises of God in Christ Jesus, Luke xv. 18, 19, Psalm xxiii. 3.

Ruth—typical of the calling out of the Church to be the bride of Christ, Mark x. 29, 30 ; Phil. iii. 14 ; Heb. iii. 1 ; Eph. i. 18 ; iv. 4.

Orpah—typical of the professor, John vi. 65-67 ; Acts xxvi. 28.

The kinsman—symbolic of the "Law" ; the elders—of the "ten" commandments, Rom. vii. 10 ; Gal. ii. 16.

Boaz (in him is strength)—type of Christ our Redeemer, the heavenly Bridegroom united to the bride, His Church. John xvii. 20-26 ; Eph. v. 30 ; Rev. xix. 7-9.

In chapter i. we have Ruth's choice, verses 16-18 ; chapter ii., her work, verse 17 ; chapter iii., her rest, verse 1 ; chapter iv., her honour, verse 13. The result of her union with Boaz was Obed, the ancestor of David, from whom came Christ, Matt. i. 3-6.

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## I. SAMUEL.

**I**N this Book, we have the failure of the priesthood in the house of Eli ; the institution of the regular line of prophets from Samuel, Acts iii. 24 ; Israel's rejection of theocracy or Divine government. Saul, the people's choice, Israel's first king, rejected by God. David chosen and anointed king to rule Israel. Contrast and conflict between true and false rule.

Chapters i. and ii. Hannah's prayer answered : her gift returned to the Lord. Her song is full of prophetic utterances regarding Christ as the *Anointed*, verse 10 ; Luke ii. 31-32.

Chapter iii. Eli judged for having honoured his sons more than the Lord, illustrative of those who take a position in the Church, who are sincere, but lacking light and faithfulness, allow evil to remain unjudged, Rev. ii. 14-16. Samuel's call as a prophet known in all Israel, illustrative of " true gifts " and callings in the Church of God, 2 Cor. vi. 3-10 ; 1 Tim. iv. 12-16.

Chapter iv. Israel smitten ; the Ark in their midst.

Israel in this chapter illustrative of those whose hearts are estranged from God; who look to the ritual external and outward symbol to save and deliver, instead of the real and actual presence of God, of Christ, and the Holy Ghost, Col. ii. 13, 23. The Ark taken; Hophni and Phinehas slain; the death of Eli, and the birth of Ichabod. A sad and sorrowful picture of Israel's moral condition, and of the professing Church at many stages of its history. The Philistines, illustrative of the power of the enemy working *within* the circle of the professing people of God.

Chapter v. Dagon falls before the Ark, typical of Christ triumphing over Satan, the god of this world, and God maintaining His honour, even while His people are unfaithful to Him and His Word. The men of Ashdod and Ekron, illustrative of the children of the devil, who cannot endure the presence and holiness of God, Mark v. 13-17.

Chapter vi. The Ark returned—truly the ox knoweth his owner, while men reject their Creator. The men of Bethshemesh smitten, illustrates how God is a jealous God for His own honour, 1 Pet. iv. 17; Col. ii. 18.

Chapter vii. The Ark in the house of Abinadab, blessing coming through having that which belongs to God when recognised as such. Israel must put away their strange gods, a mingled worship is intolerable and forbidden. Pouring out of water—owning themselves “weak as water”—acknowledged humiliation and contrition for sin, 2 Sam. xiv. 14; Psalm xxii. 14. Samuel, type of Christ, as intercessor. The lamb: of Christ, the burnt offering. Bethel (house of God), communion; Gilgal (rolling away), self-judgment; Mizpeh, (watch tower), witness; Ramah (high place), our position and standing in Christ, Gen. xxviii. 17; Josh. v. 9; Gen. xxxi. 49; Eph. ii. 5, 7.

Chapters viii.-xii. Saul (demanded), anointed king. He was the choice of the people of Israel, Acts xiii. 21.

Chapter xiii. Saul rejected by God for his presumption in offering a sacrifice, typical of all religious worship which has not the sanction of God, also illustrative of the scoffer of the latter day, who flauntingly says, "where is the promise of His coming"—compare with verse 11, Ex. xxxii. 1; 2 Peter iii. 4.

Chapter xiv. Jonathan, illustrative of faith like God; Saul, of unbelief; the "Hebrew," verse 21, the Christian at ease among the enemies of God.

Chapter xv. Saul spares the best of the cattle and king Agag; God demands the destruction of all. All that is of the world and of the flesh must be put away.

Chapters xvi.-xx. God's choice of David, type of Christ the Anointed; Eliab, his elder brother, type of the "Jew," Luke xv. 25-30; Rom. viii. 7, 8. Goliath, type of Satan or the devil. David's victory over him, typical of Christ triumphing over Satan and all the powers of darkness, Col. ii. 15.

Chapter xxi. David, Christ rejected, yet Lord over ordinances and the Sabbath, Matt. xii. 3, 4.

Chapter xxii. David, Christ as the rejected King of Israel and by the world, yet receiving all who come to Him. Verse 2, illustrative of believers who identify themselves with a rejected Christ outside the camp, Heb. xiii. 13. Saul, the religious world and spirit of antichrist, manifesting enmity against God, His Anointed, His prophets, and His priests. David, though rejected, a type of Christ who is a refuge and a safeguard from the enemy and avenger of death, John x. 28; Rev. i. 17, 18.

Chapter xxiii. David, who saves Keilah, a type of Christ, who came into the world not to condemn it, but to save it, yet delivered by it up unto death—compare with verse 12, Matt. xxi. 37, 38. The Ephod, type of the Word of God; Jonathan, type of the believer who seeks to walk

in fellowship with a rejected Christ and keep his place amid the enemies of God at the same time ; Saul, type of the hypocrite, affecting to be pious and fearing God, yet seeking to frustrate His purposes concerning His Son, verses 7 and 8.

Chapter xxiv. David, type of Christ saving the life of His enemies ; also, illustrative of the Christian who should overcome evil by doing good, Rom. xii. 10, 19-21 ; David, verse 22, illustrative of those who should be kind and forgiving to their enemies, yet not trust them. Saul, illustrative of those who are apparently convicted and repentant but not savingly changed.

Chapter xxv. Nabal (fool), figure of the world which rejects Christ, His messengers and message, Luke xix. 14 ; John xv. 18 : Abigail ("whose father is exultation"), figure of the Church, Rom. v. 3-5, 11 ; Eph. v. 25.

Chapter xxvi. David spares Saul, typical of the long-suffering of God in Christ to this Christ-rejecting world.

Chapter xxvii. David, type of Christ rejected by Israel, but received by the Gentile.

Chapter xxviii. If the world entertain and respect God's children, it will only be while they can profit by their presence and help. Saul, a type of those who are zealous against sin when they are in any way hurt by it, and are willing to drive out the devil from others while they harbour him in their own hearts.

Chapter xxix. David, illustrative of the believer who in backsliding consents to join in battle against God's people. The "princes," children of this world, wiser than the children of light, who refuse the help of such, while God's professing people also seek help from the world, Luke xvi. 8.

Chapter xxx. David, illustrative of the believer who is brought back to God from his false position, and "recovers

all" that belongs to him. Verses 25-31, illustrative of rewards after victory through the death and resurrection of the Lord Jesus Christ, Luke xii. 37, 43.

Chapter xxxi. Saul killed, type of the end of the flesh—"death"; Jonathan, of the worldly minded Christian who gives Christ a place in his heart, but fails to identify himself fully with Him in His rejection.

Hence we have in this Book four typical persons—Samuel, typical of the "Word" judging the walk and ways of the people of God and the spirit of prophecy; David, type of the Lord Jesus as the anointed but rejected King of Israel; Saul, type of the anti-christian king of the latter days, and the anti-christian spirit now; Jonathan, of the unseparated believer, and the God-fearing Jewish remnant.

## II. SAMUEL.

THIS book is occupied with the historic account of the reign of David, covering a period of about forty years, and presents him as type of Christ as the warrior king.

Chapters i. and ii. David, type of Christ in His kingdom, waxing stronger and stronger. Saul, of Satan, waxing weaker and weaker. Illustrative of the "new" and the "old man," the "spirit" and the "flesh" (John iii. 30) in the saint.

Chapters iii. and iv. David acknowledged king over Israel as well as Judah, type of Christ, who, in the future, will be acknowledged "King of the Jews," *Psa.* lxxxix. 20-28.

Chapter vi. David's care for the Ark of God, illustrative of one who is zealous for the honour and tokens of the Lord's

presence ; the " new cart," of false and unscriptural principles, and the " traditions of men," substituted for the divine order and government of the Church given in the New Testament, Numb. iv. 15 ; 2 Cor. xi. 3 ; Gal. ii. 4, 5 ; Eph. iv. 11-16. Uzzah smitten, illustrative of presumption and energy of the flesh put forth in divine things judged by the Lord. The Ark in the house of Obed-edom. That which was a curse to Uzzah proves a blessing to Obed-edom. David " danced before the Lord," illustrative of what the true believer should be—base and vile in the eyes of the world—of which Michal is a type, 1 Cor. i. 27-28 ; 1 Cor. iv. 9-13. Michal, illustrative of all who condemn revival and God's restorative work, because not conducted to their way of thinking. Such lose blessing themselves, and, like Michal, remain " barren " till the day of their death.

Chapter vii. The sovereign call of God, and the establishment of the house and kingdom of David, prophetic of Christ as King over Israel in the future, Luke i. 32.

Chapter viii. David, type of Christ as King, brings all His enemies into subjection. The " measuring line," symbolic of the Gospel, as a savour of death unto death or of life unto life. Read in connection with verses 16-18 ; Eph. iv. 8-11 ; Mark xiii. 34.

Chapter ix. Mephibosheth, type of the remnant ; also of the grace and mercy of God shown toward the sinner, Eph. ii. 12.

Chapter x. Princes of the children of Ammon and Hanun, illustrative of the world, who refuse God's grace and mercy, and despise and disgrace His messengers. Hence they expose themselves to His wrath and judgments, Matt. xxi. 35-44.

Chapter xi. David, illustrative of the believer indulging in ease and indolence when he should be fighting the Lord's battles—the good fight of faith. Easily is he led into all

kinds of sin, and commits spiritual adultery with the world, James iv. 4.

Chapter xii. Nathan, type of the Word through the Spirit's power ; David, of the convicted and repentant backslider restored, *Psa.* li. 12, 13 ; *Luke* xxii. 32. David's first child typical of the "old man" the "flesh" ; Solomon of the "new man" the "spirit," *Rom.* viii. 6.

Chapters xiii-xix. The history of Absalom's rebellion and ambitious desire to usurp the royal rights that belonged to his father David ; Absalom, typical of the antichrist ; Ittai (with the Lord), illustrative of the whole-hearted believer identifying himself with a rejected Christ. Mephibosheth, illustrative of what the Church's position should be till the Lord returns ; Ziba, illustrative of a slanderous, covetous spirit, *1 Tim.* vi. 9, 10 ; Ahithophel, of Judas, *Matt.* xxvii. 5 ; the sons of Zeruiah, of the law ; Shimei, of the Jews, subjects of grace for a time, then judged, *Acts* vii.

Chapters xx-xxiv. David re-established on his throne, subduing his enemies, quelling the rebellion of his own people, and conferring honour upon those who had achieved victories for him. Thus we have the delivered one and the deliverer prefiguring David's son, the Messiah, and His people, see *Psa.* xviii.

## I. KINGS.

THE two books of Kings record the history of the kingdoms of Judah and Israel from the end of David's reign to the Babylonish captivity.

Solomon made king, typical of Christ as King in His millennial reign ; Adonijah, illustrative of antichrist, who

will do all in his power to usurp the place of Christ as King.

Chapter ii. Adonijah, Joab, and Shimei put to death, illustrative of the flesh destroyed ; also of the enemies of Christ, judged when He shall reign as King of peace.

Chapters iii.-xi. Solomon, type of Christ ; the temple, the Church, of which Christ alone is the builder, Matt. xvi. 18 ; 2 Cor. vi. 16. The Queen of Sheba, the bringing in of the Gentiles in the age of millennial glory.

Chapters xii., xiii. The ten tribes revolt, Jeroboam establishes his idolatrous worship at Bethel and at Dan, typical of Christendom, with its State religion and corrupt ecclesiastical systems, whose names are "legion." Bethel (house of God), afterwards called the "king's chapel," and Bethaven (the house of iniquity or vanity), Amos vii. 13 ; Hosea iv. 15. The old prophet *dwelling* at Bethel, illustrative of the Christian being mixed up in the ecclesiastical apostacy around, without witnessing against its abounding evil. The young prophet, illustrative of the Christian teacher beginning well, but ending badly. What the flattery and reward of a king cannot effect, the pretended message of a prophet does, 1 Cor. ix. 27.

Chapter xiv. Ahijah, typical of the Word of prophecy concerning the judgment of Christendom, Jude 16 ; John iii. 18, 19. War between Israel and Judah, illustrative of believers fighting with each other, Gal. v. 15 ; James iii. 14-17 ; iv. 1.

Chapter xv. Asa's league with Benhadad : the believer seeking help from the world, Ezra viii. 22. Asa's reformation was only partial : idols must be removed from the heart, home, and Church.

Chapters xvi.-xxii. The reign of Ahab was the occasion and opportunity for Elijah's testimony ; hence idolatrous and unscriptural worship in Christendom is an occasion for God's true servants to be a witness for Him and His truth,

Rev. i. 5 ; 1 Tim. vi. 12. Elijah's (my God is Jehovah) circumstances may alter, but his resources fail not. His secret discipline fits him for public service ; the true power of ministry, Acts xix. 15, 16 ; Gal. i. 17, 18. The Gentile widow of Zarephath, typical of an election according to grace, Luke iv., 25, 26 ; Acts xviii. 6 ; Rom. xi. 28. Her son raised from death to life : the sinner dead in trespasses and sins, quickened by the power of the Holy Ghost unto newness of life, Eph. ii. 5 ; John v. 24. Baal's prophets slain : God's judgments will, sooner or later, fall upon all false worship and worshippers. After sacrifice, then rain : Christ had first to be offered up as a sacrifice for sin, then the promised blessing of the Spirit came. Elijah flees from Jezebel : unbelief ! Such is man. God's reproof is, "What doest thou here, Elijah ?" God's grace is not seen in the ministry of condemnation, terror, and vengeance, like Mount Sinai, but, in the still small voice of the Gospel of grace and peace, John i. 17 ; Eph. ii. 16-17, Obadiah, like Jonathan, remains in the court of the king. illustrative of God's chosen ones mixed up in the world and with the world's politics and religion. Jehoshaphat's alliance with Ahab, illustrative of the believer joining affinity with the unfaithful and unbeliever. Ahab's prophets, illustrative of false prophets and false teachers in the professing Church now, 1 John iv. 1-2 ; 2 Peter ii. 1-3. Micaiah, illustrative of the faithful prophet and teacher, Acts xx. 26, 27 ; 2 Cor. iv. 2. Such faithfulness will bring determined opposition and persecution, Acts v. 17, 18 ; 1 Peter iv. 11-16.

## II. KINGS.

THE ministry of Elijah is continued. Chapter ii. gives us his translation. Then to the end of the 13th chapter, we have the ministry, miracles and death of Elisha. In Elijah and Elisha combined we have the Lord Jesus Christ shadowed forth. In the former as a witness against an evil generation suffering persecution and hatred in consequence thereof, John vii. 7 ; xv. 20, 21 ; in the latter, a tender and compassionate heart, ever ready to help the dire necessities of the people by healing and blessing them, Matt. xv. 22-38 ; Acts ii. 22.

Elijah passing through Jordan and his translation, typical of the Lord Jesus Christ passing through death (of which Jordan is a type), and His ascension, Luke xii. 50 ; Acts ii. 24.

Elisha, typical of the Church in union with the Living Head, serving and ministering in the energy and power of the Holy Ghost. Elijah's mantle representing the endowment of power-gift for service, Mark xvi. 20 ; Acts v. 12 ; John xiv. 12.

Sons of the prophets, illustrative of the unbelieving remnant, Luke xxiv. 1-3 ; xxv., and faithless Christians now.

Children mocking, illustrative of "mockers" in these "last days," 2 Pet. iii. 3, 4 ; 2 Thess. ii. 11, 12.

Widow's need supplied, illustrative of the faithfulness of God, Phil. iv. 6, 7 ; Matt. vi. 30-35.

The Creditors, typical of the rigorous demands of the law, Rom. vii. 9-13. The "Oil," of the grace of God that bringeth salvation, Titus ii. 11, and supplieth all need, Phil. iv. 10.

The Shunammite's son raised, typical of Israel in the future, Ezek. xvi. 6 ; of the sinner now, raised from death to life, Luke vii. 15 ; Rom. xi. 15.

Gehazi and his staff, of profession without power, Rev. iii. 1.

"Death in the pot," symbolical of Adam's sin and death in the world. Meal put into it, Christ the life, Heb. ii. 14; 1 Cor. xv. 56, 57.

Cleansing of Naaman, typical of the calling in of the far-off Gentiles—an election by grace, Luke iv. 27: Rom. ix. 19-25; x. 19, 20; and of New Birth to the sinner, John iii. 5.

Gehazi, illustrative of Israel's present condition, morally leprous, Isaiah i. 4-6.

The iron made to swim, symbolic of death and resurrection, 1 Cor. xv. 12-22.

Samaria, typical of the world held by the power of its captivator, the devil, but delivered from his thralldom by a God of love and of grace, John iii. 16; Rom. v. 21.

Lepers, typical of sinners who have fed on and shared in the fruits of the Lord's triumph over the enemy, then go and publish the good news. There is "bread enough and to spare," Mark v. 19, 20.

Death of the unbelieving nobleman, illustrative of the condemnation of the *unbeliever*, John iii. 18, 19-36; viii. 24.

The Shunammite, typical of Israel restored to their own possessions and blessings in the land.

Hazel, illustrative of the hypocrite, 1 Thess. v. 3; 2 Pet. ii. 3.

Jehu's reformation was only partial. He destroyed the worship and worshippers of Baal, but he allowed the golden calves to remain in Bethel and Dan—illustrative of religious zeal without an exercised heart or conscience, or according to God's Word, Rom. x. 2, 3; Gal. v. 7-9.

Hezekiah: Christ, the true Emmanuel, in the latter day.

Assyrians destroyed, end of the enemies and Desolator of Israel.

Josiah, typical of faithful Christians whose zeal for the Lord is according to knowledge, the Word of God being their only standard, Acts ii. 42, 43; 2 Tim. iii. 14-17.

Thus we have recorded in these two Books, the kingdom of Israel and the kingdom of Judah, special prominence being given to the ten tribes. It will be seen in the description of the temple in these Books, no mention is made of the veil and altar in the court; both are referred to in Chronicles, 2 Chronicles iii. 14, 17. These Books, no doubt, figure forth the *heavenly*, and Chronicles the *earthly* side of things.

To get a fuller insight into the internal condition of the people of these times, the prophets Jeremiah and Ezekiel must be read along with these Books.

## I. & II. CHRONICLES.

THE Books of Chronicles, like the Books of Samuel and Kings, were anciently one, and were called the "Words of Days"—that is journals or annals. The appellation of "Chronicles" was given to these Books by Jerome. Ezra is regarded as the writer and compiler, and they appear to have been written about the time of the return to and restoration of Jerusalem, 1 Chron. iii. 19-24; 2 Chron. xxxvi. 21, 22. It will be seen that the second Book closes with verse 21 of the last chapter; verses 22 and 23 belong to the book of Ezra. The first nine chapters of 1 Chronicles contain genealogies of Israel, showing their descent from Adam to the time of Ezra. Verse 35 of chapter ix. commences the narrative, giving us the ruin

of the house of Saul and the establishment of the house of David, and the Kingdom until its downfall. Especially the history of Judah, not Israel—characterises this Book. The Books of Kings are thought by some to give the heavenly side; the Books of Chronicles the earthly. Hence the grandeur of Solomon is more fully described, and millennial glory of the latter days of Israel's *earthly* blessing is shadowed forth when they will need the "Veil" and the "Altar."

The second Book of Chronicles may be divided into two parts. Part I., comprising chapters i. to ix. Part II., the history of the Kingdom of Judah after the separation of the ten tribes, chapters x. to xxxvi, ending at verse 21.

Chapters i. to ix. give us Solomon's peaceful reign over all Israel; his sacrifice at Gibeon; his prayer for wisdom; his wealth, and the building and furnishing of the temple; his dedicatory prayer; God answering by fire, consuming the burnt-offering and the sacrifice, and the glory of the Lord, so filling the house that the priests could not enter, but fell upon their faces to the ground and worshipped and praised the Lord; the visit of the Queen of Sheba, and all the kings of the earth seeking his presence; then his death. In all these we see a foreshadowing of millennial glory and blessing in store for the people of Israel in the latter days. The Queen of Sheba, the king of Tyre, and the kings of the earth, representing the Gentile glory of the world, contributing to, and supplying all that will be needed to the exaltation and magnifying of the true Solomon of latter-day glory. The name of the two pillars before the temple are significant—Jachin (He shall establish), Boaz (in Him is strength), chapter iii. 17.

Chapters x. to xii. give us the separation of the ten tribes—Rehoboam representing the house of Judah, Jeroboam the house of Israel—in fulfilment of the prophecy

of Ahijah, the Shilonite, to Jeroboam the son of Nebat, 1 Kings xi. 31. The stoning of Hadoram by Israel, see Matt. xxiii. 35-37, Acts vii. 58, John x. 31-33. Priests, Levites, and such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers, illustrative of those who separate from a false and mixed worship unto the Name of the Lord Jesus Christ, John iv. 24; Col. ii. 18-23. Priests and the Levites led the way; example is better than precept, Acts xx. 7, 17-38. Rehoboam and Judah only walked in the way of David and Solomon three years after this brief period of success and prosperity. When they were established they forsook the law of the Lord; nevertheless, when they humbled and judged themselves, the Lord gave them deliverance, yet this deliverance was only partial, and only for a little time. Spiritual prosperity, vain confidence, and high attainments of knowledge have led to the downfall, degradation, and dishonour of many. If the repentance and confession are not *real*, restoration will only be partial, and of short duration. "A double heart gives an mixed purpose, and if the seeking of the Lord be not real, the serving of the Lord cannot be," 1 Sam. xxiv. 16; 2 Cor. vii. 7-12.

Chapter xiii.—Abijah and Judah, the faithful who *adhere* to the Word of the Lord, and *keep* the charge of the Lord, and *trust* in the name of the Lord—hence spiritual prosperity and victory, Rev. iii. 7-12. Jeroboam and Israel: national unscriptural religion and worship, which fosters a false priesthood and service—hence spiritual decline and defeat, Col. ii. 1-19; Rev. iii. 11.

Chapters xiv. to xvi.—Asa's reign. In the previous chapter Abijah is victorious over apostate Israel, here Asa is victorious over Zerah, the Ethiopian, and his mighty host—the former illustrative of the apostate Church, the

latter of the world, 1 Tim. vi. 12 : 1 John v. 4. Asa : illustrative of those who remove and abolish idolatry and unscriptural practices, and establish and revere pure and scriptural worship according to the divine commandment. Azariah, the son of Obed, typical of the Spirit and the Word. Earthly relationship does not interfere with Asa exterminating false idolatrous worship. Asa's league with the King of Syria : illustrative of the professing Church seeking help from the world to further the cause of truth. Hence those who are faithful to such, like Hanani, will have to suffer persecution, imprisonment, and even death, Matt. xiv. 34 ; Gal. iv. 16, 17.

Chapters xvii. to xx.—Jehoshaphat's reign over Judah ; his affinity with Ahab, King of Israel, is illustrative of the believer forming unholy alliance with the unbeliever, 2 Cor. vi. 14-18. Nevertheless the Lord was with Jehoshaphat because he walked in "the first ways of his father and of David, and sought not unto Baalim, but sought the Lord and walked in His commandments, and not after the *doings of Israel*." He removed teachers of lies, and established the priesthood and Levites with the princes who taught Judah the Book of the Law of the Lord. Those who have zeal for the truth, and seek for revival in the Church, should seek it according to the Word of God, and after the pattern of the New Testament, not after the fleshly, worldly sentimentality, which pleases and satisfies the old and natural instincts of *man in the flesh*, Gal. i. 8-10, 2 Cor. v. 11-17. The appointment of captains of thousands and hundreds ; Divine appointments of gifts and ministry in the Church, Rom. xii. 3-8. Judges sit in the land throughout all the fenced cities of Judah : Divine order and rule in the Church of God, the qualification of those who rule or take oversight in the Church are given us in 1 Tim. iii. ; Titus i. 5, 9. Such, although not chosen

by men, nor officially appointed, should be acknowledged and submitted to by the Church, when their behaviour and the spirit in which they act corresponds with 1 Pet. v. 1-4.

In Chapter xvi. Hanani is imprisoned for faithfulness, without seeing any result, while in chapters xix. and xx., Jehu and Jahaziel *see* present results of their ministry. Jehoshaphat's victory over Amon and Moab : illustrative of the believer victorious over the world, the flesh, and the devil ; able to do all things through Christ who strengthens him, Phil. iv. 13.

Chapter xxi.—Jehoram's wicked reign. He slays all his brethren and marries a daughter of Ahab. Edomites revolt, and Libnah, one of his own cities, sets up as a free state on account of his idolatry. Elijah's letter threatens him with terrible and unmitigated judgments. Judah is attacked by the Philistines, Arabians pillage the land and the king's house, and destroy all his seed. Then his miserable and unlamented death under God's righteous judgment. Jehoram : a jealous, idolatrous anti-christian spirit, with the downfall of all who give heed to seducing spirits and doctrines of devils. Elijah's letter : illustrative of the prophetic word denouncing apostate Christendom, and all who loveth and make a lie, Jude 11-19.

Chapter xxii.—One woman seeks to destroy the seed of David, another to preserve it from being wholly and finally extirpated : illustrative of the fleshly, and the spiritually minded, Rom. viii. 5-10.

Chapters xxiii. and xxiv.—Joash hidden, then crowned king : typical of Christ now for a while hidden in the heavens, yet to appear and take possession of the Throne of his father David. Illustrative of the children of God, the world knowing them not, yet a time definitely fixed when they shall reign with Him whose right it is to reign, and share in his coming glory, John xvii. 21-26 : 1 John iii. 2.

Athaliah slain: illustrative of the doom awaiting all those who exalt themselves against God and His Christ, 2 Thess. ii. 7-12. Baal's house, altar, and priest, denounced and destroyed. The worship of the Lord restored and the temple repaired: illustrative of the establishment and restoration of the worship of God according to His written Word. This reformation lasts only while Jehoiada the priest lives; when he dies, Joash degenerates into apostacy, rejects God's message, and ultimately slays Zechariah in the Court of the House of the Lord. Then the king himself has a miserable disease, and dies an ignoble death by the hand of his own servant. Throughout this Book, we see God acting in judgment, because kings and people are in close connection with Himself. In such like manner does He deal with His own, and with Christendom soon. Zechariah slain, typically and prophetically shadowing forth John the Baptist, who was beheaded. Zechariah representing the priest, John the prophet.

Chapter xxv.—Amaziah: illustrative of action, right, and Scriptural, but the heart wrong.

Chapter xxvi.—Uzziah, who for a long time walked with the Lord and prospered, but when he was *strong* his heart was lifted up. He usurps the priestly office and takes upon himself the priestly function. Hence he is smitten with leprosy till the day of his death: illustrative of the discipline and judgment of God on the pride and presumption of men in spiritual things, Psalm xix. 13, 2 Pet. ii. 10.

Chapter xxvii.—Jotham walked uprightly, prospered, and finished his course with honour, but the people did yet corruptly: individual testimony for God and His truth amidst abounding evil and wickedness, 1 Tim. i. 15; ii. 4, 16.

Chapter xxviii.—Ahas: apostacy from God, wholly given up to idolatry of the most barbarous and inhuman form.

Chapters xxix. to xxxii.—Hezekiah establishes the wor-

ship of God. Doors of the House of the Lord opened, priests and Levites sanctified. They go into the house and cleanse it from filthiness. Sin and burnt sacrifices are offered. Christ's sacrifice remembered before God, the Church cleansed of that which is sinful and unscriptural before men. The names of those recorded who did this work : faithful service remembered, Heb. vi. 10. The sin and burnt offerings : typical of Christ—the sin and burnt offering for *all* Israel. Christ was the propitiation, not only for the Church, but for the whole world, Rom. iii. 25 ; 1 John ii. 2. The first day of the month and the eighth day : typical of resurrection. The Hebrew number seven shows the perfection of the atoning death of Christ—"His work is perfect." Therefore Hezekiah rejoices, and all the people. The passover re-instituted : analagous to the Lord's Supper restored in its simplicity. Those who refused the invitation to keep this feast : illustrative of professing Christians who reject God's ordinance of the breaking of bread the first day of the week, Acts xx. 7. Images and the altar cut down : false worship in the Church, and idols in the heart destroyed. This is true reformation. Abundant provision appropriated for the supply of the priests and the Levites : illustrative of spiritual wants supplied for those who trust in Jehovah (see verse 21 of chapter xxxi.). The written Word of God the only guide—hence prosperity.

Hezekiah and Sennacherib : typical of the Christian warring with spiritual wickedness in high places, Eph. vi. 11, 12 ; Rom. viii. 33-35. Hezekiah interceding on behalf of Israel : typical of the intercession of Christ. His prayer illustrative of those who always pray and do not faint, Heb. vii. 25 ; Luke xviii. 1.

Chapter xxxiii.—Manasseh's wickedness, repentance, and reformation in Judah : illustrative of the backslider

restored to God and communion, bearing fruits meet for repentance ; and of the chief of sinners saved, 1 Tim. i. 15.

Ammon follows his father in his wickedness, but not in his repentance. It will be seen that most of the kings of Judah began well and ended badly. Manasseh began badly but was converted and ended well.

Chapters xxxiv. to xxxvi.—Josiah early converted. Four years after, he begins to purge Judah and Israel, and repair the House of the Lord. In the temple, the long-lost Book of the Law is found. To its Divine authority he humbly submits : and like Hezekiah, he revives the celebration of the passover. That which characterized the Revival and Reformation in Josiah's time was entire submission to the law of the Lord, Acts ii. 41-47. It was therefore real.

The last chapter closes with the destruction of Jerusalem and the temple ; the king and people taken captives to Babylon. Nevertheless, in the midst of judgment, God remembers mercy. The Books of Isaiah and Jeremiah must be read here, to learn fully the corrupt and fallen condition of Judah and Israel during the reign of Hezekiah and Josiah, and the future blessing yet in store for the land at present so barren, and the people so scattered and divided.

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## EZRA.

THIS Book is divided into two distinct sections, separated from each other by a long interval. The first part—chapters i. to vi.—gives us an account of the first remnant returning to Jerusalem under the leadership of Zerubbabel, the re-building of the temple, and the suspen-

sion of it for a time through the opposition of the Samaritans ; ultimately finished through the effectual prophesying of Haggai and Zechariah. The second part gives Ezra's journey to Jerusalem with a select company, and the reformation he effected there, chapters vii.-ix.

Chapter i.—A remnant stirred up by the Spirit to depart out of Babylon and go to Jerusalem, to establish the ancient worship, in fulfilment of Jeremiah, Jer. xxix. 10.

Chapter ii.—Exodus of the remnant from Babylon and their arrival at Jerusalem. Typical of believers separating themselves from corrupt, professing Christendom, and gathering together unto the Name of the Lord Jesus in obedience to the Word, Rev. xviii. 4, 5 ; 2 Tim. ii. 19-26 ; Matthew xviii. 20.

Chapter iii.—Sacrifices offered before the foundation of the temple is laid. Typical of Christ, who offered Himself up as a burnt and a sin offering, then laid the foundation of the Church, Matt. xvi. 18 ; Eph. ii. 20-22. On the ground of accomplished redemption by Christ who is the "chief corner-stone," the believer can joy in God, and worship Him, Heb. xiii. 12-16.

Chapter iv.—Adversaries cause the work to cease. Typical of our adversary, the devil, hindering the work of God, 3 John 9, 10 ; 1 Thess. ii. 18 ; Acts xvii. 1-10.

Chapter v.—Zerubbabel representative of teaching ; Jeshua, of worship ; Haggai and Zechariah, the Word of God

Chapter vi.—The building finished, and joy as the result, typical of the Church when completed. Then, will her joy be full, and her salvation completed, Zech. iv. 7 ; Eph. ii. 19-22. Meantime, she commemorates her deliverance out of Egypt by celebrating the "passover," keeping the feast of "unleavened bread," and separating from the unbelieving Gentile, 1 Cor. v. 6, 8 ; 2 Cor. vi. 14-18.

Chapter vii.—Ezra and a remnant go up to Jerusalem. Typical of the obedient heart ascending to the true and only place of worship, John iv. 21-24; Phil. iii. 1-3. There were four things characteristic of Ezra. (1) He was a “ready scribe.” (2) He had a “prepared heart.” (3) He was obedient to the law of the Lord Himself. (4) He taught it in Israel. He first learned, then taught. Hence, his example confirmed his teaching, Matt. xiii. 52: 2 Chron. xix. 3; 1 Tim. iv. 11-16.

Chapters viii. to x.—Ezra’s confession and reformation. The “leaders” had contracted unholy alliances with the people of the land. Thus we have in this Book not only a revival of the ancient order of things, but also holiness of life and walk maintained. Doctrine and practice, standing and state, position and condition, should characterise the Church of God and each believer. The Books of Haggai and Zechariah should be read with this Book.

## NEHEMIAH.

THIS Book in some respects is the counterpart of Ezra. In the latter we have seen the building of the temple, here we have the restoration of the city and its gates. The wall, representing the order of the city, the gates the place of judgment. The Book of Ezra gives us the ecclesiastical, here the civic condition of things. In the former the returned remnant work and worship, here they work and fight. Worshipping, working, and fighting should characterize the believer now. John iv. 23; 1 Thess. i. 3; 1 Tim. vi. 12.

Chapter ii.—We see the enmity from *without* in Sanballat. Tobiah and Geshem, typical of a trinity of evil—the world, the flesh, the devil.

Chapter xiii.—The judgment of evil *within* and the cleansing of the house. Typical of the Church's responsibility to judge and put away evil out of their midst, whether it be moral or doctrinal. 1 Cor. v. 13; Rev. ii. 14, 15.

Nehemiah is the last of the historical Books of the Old Testament. Malachi should be read with this Book. He was supposed to be contemporary with or prophesied soon after Nehemiah.

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## ESTHER.

THE history in this Book comes in between the sixth and seventh chapters of Ezra. Here we have recorded the origin and institution of the Festival of Purim, a feast still observed by the Jews in commemoration of their deliverance from their enemy, Haman.

The Book beautifully illustrates the care of God over the godly remnant subject to the Gentile power, who refuse to bow to the enemies of the God of Israel.

Though God's Name is not mentioned in this Book, His hand is seen and His governmental power is displayed in justifying the righteous and condemning the wicked.

Haman, the Agagite, is illustrative of the flesh judged; Mordecai, of the spirit honoured. But there must be first suffering and reproach, then honour and glory. Vashti (beauty) may represent the professing Church, or Christendom disregarding and disobeying the command of her pro-

fessed Lord ; Esther (*star*), a figure of the Jewish bride ; Haman, of the enemy of restored Israel, and his final doom ; Mordecai, of the Lord as the Head of His chosen and exalted people in the millennial kingdom.

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## JOB.

THIS Book is the Book of individual discipline. The great question here, Is it the righteousness of man or the righteousness of God that justifies? "I have found a *ransom*," is the answer of God to the sinner. Hence the necessity of a mediator. No doubt Job is a figure of Israel who will have to learn their own worthlessness through suffering, ere they bow to God's righteousness, while the principle holds good for every child of God who is a saint and servant. He will be subject to Satan's wiles and fierce temptations, and the flesh will be tested to its utmost, 1 Cor. v. 3. But while calamities and affliction may befall him, they are not always proofs of God's displeasure or disapproval of His ways. Elihu (whose God is He) may typify Christ as our Great High Priest. Job at last condemns himself and justifies God. This is the only true place of blessing.

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## PSALMS.

THE name of this Book and the numbering of its Psalms are by inspired authority (see Acts i. 20). "The Psalms" are divided into *five* distinct Books, each

Book concluding with a doxology. Hence the divisions may be known by the first three books ending with the words, "Amen, Amen," and the two last with "Hallelujah." The last five Psalms begin and end with a "Hallelujah," while the last Psalm is a Hallelujah Psalm throughout. Some writers tell us the Jews considered the separate Books of the Psalms corresponded and were parallel with the five Books of Moses. The First Book is the Genesis, the Book in which the divine counsels of God are unfolded to this earth, giving His purposes of grace in the person and work of Messiah. Hence we have the title "Jehovah" mentioned about 272 times, and "Elohim" (God) 32 times—God as Creator.

The Second Book (xlii.-lxxii.) is the Exodus and brings in God as Redeemer on account of man's ruin. Hence it is the Book of *redemption*. Elohim is mentioned about 208 and Jehovah only 33 times.

The Third Book (lxxii.-lxxxix.) is the Leviticus, the Book of the Sanctuary worship. Hence the "Sanctuary" and the "House" characterize these seventeen Psalms.

The Fourth Book (xc.-cvi.) is the Numbers, the Book of the "wilderness," giving us the frailty and mortality of man, also the Messiah who returns to the world and His people blessed in Canaan on the ground of accomplished redemption. Jehovah the covenant God, the coming One, is the name prevailing in this Book. It occurs about 107 times, and Elohim only about 27 times.

The Fifth Book (cvii.-cl.) is the Deuteronomy, a Book of review, giving the ways and works of God in sovereign grace and glory.

The Psalms are a collection of meditations, prayers and praises, and are the utterances of different persons under various circumstances and conditions of soul guided by the Holy Ghost, probably extending over a period of 1,000

years. They are experimental, historical and prophetic. In some of the prophetic Psalms the Lord Jesus is seen and heard only, while the bulk of them are the language of the godly remnant, under different circumstances and conditions in the land. They are characteristically dispensational, and cannot be all used as the language of the Church or the individual believer in this dispensation. Unless their prophetic character is seen, as well as their varied experiences which is common to all saints in the past, present, and future ages, they will be misunderstood and misinterpreted. The Psalms are quoted and referred to about fifty times in the New Testament. The two first Psalms are evidently introductory to the whole collection. The first has two main divisions distinguishing the godly and the righteous from the ungodly and the sinner; these distinguishing marks are characteristic of the Book of Psalms. See xxxviii. as an illustration of this. Christ is seen in the first, as the godly Man in the midst of, yet distinctly separate from the ungodly. In the second, as the Anointed King rejected by man but exalted by God, who will execute judgment and dash to pieces all His foes like a potter's vessel. The two first Psalms combined, give us "suffering" and "glory." That which characterises the godly, is described in verse 1 negatively, verse 2 positively, verse 3 figuratively. We see him *not* walking, standing, sitting with the ungodly sinner, nor scornful, but delighting, meditating in the "law," so he becomes like a tree planted in well-watered soil, is *fruitful*, knows no decay, and *all* that he does *prosper*s.

Psalms xvi. and xvii. combined gives the dependant and obedient One as a worshipper *within*, and *outside* amidst opposing foes in a hostile world. His language at the conclusion of both, anticipates resurrection as the final goal. In the 22nd we have the *Cross*, and in the 24th the

Glory, the 23rd coming in between is the Shepherd or wilderness Psalm, which from beginning to end is one of entire implicit *trust* in Jehovah. Unbelief, doubt, or mistrust has no place here. *Faith* in Jehovah is the characteristic of this Psalm. In the present, "Shall follow me," and for the future, "I will dwell."

Psalm xl.—The opening verses give anticipatively the resurrection and deliverance of Christ, and the "new song," for till we fully know our identification with Christ in death and resurrection we cannot sing the "new song" of redemption. We never read of Israel singing in Egypt or when in Babylon.

Psalm ciii. as has been frequently said, represents the forgiven sinner at the golden altar with the incense of praise. It is the language of the *soul*, which implies all the faculties of our being, the mind, understanding, tongue, affections and heart. It is *God* who *forgives, heals, redeems, crowns and satisfies*. Hence God is the object of praise, and what characterises those whose souls are stirred up in joyful praise, is a godly reverence and *fear* with *keeping* of His covenant, and remembering His commandments to do them.

Psalm cxix. is what is commonly called an Acrostic Psalm, and is divided into twenty-two parts or divisions, agreeing with the letters of the Hebrew Alphabet, and each part comprises eight verses, all beginning with the Hebrew letter which forms the heading. There are ten different words which are used to designate the "law" or revealed will of God. Though there is a similiarity between these words they are not synonomous. Some think the *Law* is the Word of God which indicates His mind to man from heaven. *Testimonies*, His witness. *Precepts*, implying directions given by an Overseer to those who do His work. *Statutes*, signifies to engrave on a stone; hence points to

the immutability of the Word. *Commandments*, representing appointments of a father. *Judgments*: God's thoughts of right and wrong.

Psalms cxx.-cxxxiv. are "Songs of Degrees," "odes of ascension," literally "of goings up." Some think they refer to the "going up" to Jerusalem from the Babylonish captivity.

The language of the cxxx. Psalm is a preparation for that in the cxxxi. The experience of the former fits the soul for the latter. Hence the former describes the soul under deep contrition, "Out of the depths have I cried," then follows forgiveness or pardon, which leads to acceptable worship and expectancy of glory, looking for the hope of Christ's return. These bright and joyous prospects keep the soul humble and lowly, and wean the heart from all old and past associations in the world, and give birth to a quiet submissive spirit, "as a weaned child."

Psalm cxlvi. is the first of the last five, closing with "Hallelujah." Verse 3 is an exhortation not to put trust in "princes" or "man." Verse 4 gives the reason; verses 5 to the end, the divine attributes and characteristics of God, who is "Creator" and "Judge," the "God of Jacob," who *looseth* the prisoners, *opens* the eyes of the blind, *raiseth* them that are bowed down, *loveth* the righteous, *preserveth* the stranger, and *delivereth* the fatherless and widow, and shall *reign* for ever. The judgment or imprecatory Psalms are not suited language for the Church or this present dispensation, which is distinctly one of grace and love, and not of judgment.

## PROVERBS.

THIS book, like "Ecclesiastes," is not occupied with heavenly blessing, but for earthly life and prosperity. In short, it is a guide book for everyday life, whether for the King on the Throne or the humblest peasant, that he might be *wise* in that which is good, and *simple* concerning that which is evil. This is the only sure way of escape from the voluptuousness and crookedness of this present evil world.

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## ECCLESIASTES

IS the universal experience of man in his research after happiness. Man who has tried the world and all that is in it, and found everything "under the sun" to be only "*vanity*." The expression "under the sun" occurs 28 times and is a key to this book. It has been wisely said that, in the book of Ecclesiastes, the *heart* is too large for the object. In the book of Solomon's Song, the *object* is too great for the heart.

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## SONG OF SOLOMON.

THIS book has a typical bearing, and relates to Israel's future espousal to Christ. There are two Brides in Scripture. One is seen in association with the Lamb in heaven, Rev. xix. 7, the other with the King on the earth.

The Church is figured forth in the former, the remnant of Israel in the latter. This song is in the form of a dialogue, and the Bride is the first and the last to speak. The expression "till he please" in chapters ii. 7, iii. 5, viii. 4, should be rendered "till *she* please." Hebrew scholars tell us the verb is feminine in each place.

Intense love for and communion with the object desired, characterises the Book. Chap. i. 1 "Songs of Songs;" compare with Psalm xl. 3; Rev. v. 9.

Verses 2-7.—A "kiss" is expressive of affection and intimacy, also a pledge of reconciliation and forgiveness, 1 Sam. xx. 41; Luke xv. 20. "Wine," symbolical of earthly joy. Christ's love is superior to all earth's joys, 1 Pet. i. 8. His is the only "Name" which saves. The only "Name" to which saints should gather; and the only "Name" which will ultimately fill heaven and earth, Acts iv. 12; Matt. xviii. 20; Phil. ii. 9-11; Psalms viii. 9. The sweetness of this "Name" gives birth to deeper longings, and the heart, conscious of distance, says, "*draw me*, we will run after Thee." Love is ever swift of foot, it *runs* after the object of its affection. "My sheep hear My voice, and they follow *Me*." It is *Himself*! The more we realise our nearness to Him, the more readily shall we acknowledge what we are by nature and by grace. "Black" is our standing in the first Adam, "comely" in the second. To deny the former is self-righteousness, to doubt the latter is false humility, Job xxv. 4-6; Col. i. 12; Eph. ii. 1-7. In these seven verses are three distinct petitions—"kiss me," "draw me," "tell me." Three gradations of the soul's experience in the divine life, Gen. xxix. 11; Heb. x. 22; Luke x. 39.

Verses 8-11.—The answer of the Bridegroom and His description of the Bride. The "flock" illustrative of the assembly; shepherds of pastors, teachers, etc., John x. 16; 1 Pet. v. 2-5; chariot horses, symbolical of strength and

willingness in service, Phil. iv. 13; "gold," symbolic of divine righteousness; silver, of redemption.

Verses 12-14.—The Bride speaks. It is at His table, in His presence, where real communion, worship, and fruitful service flow out, like "spikenard" to Him, Gal. v. 22-23; Phil. iv. 18. Myrrh signifies death; "camphire," translated in other places "gopher," signifies atonement, propitiation, Exodus xxx. 12; "bundle" and "cluster" may illustrate the vastness of His love in dying for us, and the abundant fulness that dwells in Him now, Col. i. 19. "Night," figurative of this present dispensation, Rom. xiii. 12; "breasts," seat of affection.

Verse 15.—The Bridegroom's admiration of the Bride.

Verse 16; chapter ii. 1.—The Bride applies the same endearing expressions, then speaks of "*our* bed," "*our* house," "rafters," illustrative of the *oneness*, the union between Christ and His Church, Heb. ii. 11. The Bride continues, "I am the rose" and the "lily," the former figurative of beauty and fragrance, the latter of purity and humility.

Chapter ii. 2.—The Bridegroom replies that the Bride is as "the lily among thorns," type of the Church *in* the world, but not of it, as "sheep among wolves."

Verses 3-6.—The Bride compares her beloved to the apple tree, and prefers Him before all others. She finds repose under His shadow, and His fruit is sweet, Isaiah xxv. 4; 1 Peter ii. 3. She is brought into His house of wine, and His banner over her is love. She is full, her cup runs over, while she is held in His fond embrace. In these four verses there are gradations of the soul's experience until it reaches the climax of heavenly joy, Psalm xxiii. 5; 1 Pet. i. 8.

Verse 7.—The Bridegroom's charge to the daughters of Jerusalem.

Verse 8 ; chapter iii. 4.—The Bride hears the voice of her beloved, and says He is coming ; then she takes up the strain and reiterates His invitation to her to “rise up” and “come away.” Blessed hope, He is coming : how soon we know not, Rev. xxii. 17, 20. The city, illustrative of the world ; the watchman, of faithful servants, see chap. v. 7 ; 2 Tim. iv. 2.

Chapter iii. 5.—The Bridegroom’s charge to the daughters of Jerusalem.

Verses 6-11.—The voice of the Bride’s companions, a prophetic view of the Bridegroom coming out of the wilderness with His Bride. There is a marked gradation here in the name of Solomon. Verse 7, it is “Solomon ;” verse 9, “king Solomon ;” verse 11, “king Solomon crowned.”

Chapter iv. 1-15.—The Bridegroom gives a full description of the Bride. She is beautiful, spotless, fragrant and fruitful. She is not only a garden *enclosed*, but a “fountain of gardens,” a “well of living waters,” etc., Deut. xxxii. 8, 9 ; John vii. 38.

Verse 16.—The Bride invites the Bridegroom into His garden.

Chapter v. 1.—The invitation is accepted, and the Beloved comes into His garden, and He lets her know it. He eats of the fruit, and His friends are exhorted to eat and drink abundantly, Phil. i. 11 ; John xv. 8 ; Psalm xxxvi. 8, 9.

Verses 2-8.—The Bride’s voice is heard in this melancholy scene, as she tells out her folly and conduct, and what she had to endure as the result, illustrative of a believer in a backsliding condition, spiritually half asleep, with the heart’s affections cooled. Hence duty is neglected and ease indulged in. “Open to me” is the Bridegroom’s voice, not to the sinner, but to the believer who is neither awake or asleep, “neither cold nor hot,” Rev. iii. 14-20.

Verse 9.—The companions asked, "What is thy beloved more than another beloved?"

Verses 10-16.—Is the Bride's answer, assuring them He is one of incomparable perfections and unparalleled worth, recounting in detail twelve particular attractions in Her beloved. In chapter iv. the Bridegroom sees beauty in the Bride, here she sees comeliness in Him.

Chapter vi. 1.—Such a glowing description of her beloved leads to her companions inquiring where He is to found.

Verses 2, 3.—She tells them where He has gone, and for what purpose, and confesses she belongs to Him. How different this from chapters v., vii.

Verses 4-12.—The Bridegroom expatiates on the beauty and oneness of the Bride; she is the only object of His special delight—herself.

Ammi-nadib signifies "my willing people." Hence some have inferred by the invitations of her companions to "return," in verse 13, that the Bride has gone to be with the Bridegroom, 1 Thess. iv. 14-17.

Verse 13.—"What will ye see in the Shulamite?" are the words of the Bride. Shulamite signifies, "perfection or peace."

Chapter vii. 19.—"For my beloved," and on to chapter viii. 3, is the Bride speaking. Her language breathes full assurance and happy enjoyment of His love. She invites His presence, His companionship, and in the last verse of this chapter craves His speedy return, Rev. xxii. 17, 20.

There is a great difference of judgment as to who the speakers are in some portions of this book. I would submit, without dogmatising, the following for consideration:—Chap. i. 2-7, the Bride; 8-11, the Bridegroom; 12-14, the Bride; 15, the Bridegroom; 16 and chap. ii. 1, the Bride; 2, the Bridegroom; 3-6, the Bride; 7, the Bride-

groom ; 8 to chap. iii. 4, the Bride ; 5, the Bridegroom ; 6-7, the companions ; chap. iv. 1-15, the Bridegroom ; 17, the Bride ; chap. v. 1, the Bridegroom ; 2-8, the Bride ; 9, the companions ; 10-16, the Bride ; chap. vi. 1, the companions ; 2-3, the Bride ; 4-12, the Bridegroom ; 13, the companions and the Bride ; chap. vii. 1-9, the Bridegroom ; 9 to chap. viii. 3, the Bride ; 4, the Bridegroom ; 5, "Who is this ?" by the companions ; 5, "I raised thee up," by the Bridegroom ; 6-7, the Bride ; 8, the companions ; 9-10, the Bride ; 11, the companions ; 12, the Bride ; 13, the Bridegroom ; 14, the Bride. Some think chap. ii. 14, 15, is the Bridegroom ; chap. iv. 6, the Bride ; 10, the companions ; chap. vii. 9, the whole verse the Bridegroom ; chap. viii. 5-13, the Bride.

## ISAIAH.

**I**SAIAH, whose name signifies, "salvation of Jehovah," prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. His prophetic administrations must have embraced a period of nearly fifty years. His prophetic writings, though not the earliest, are the largest, and appear the most sublime and comprehensive in the treatment of their subjects.

The Book is divided into two great parts. Part i., comprising chapters i.-xxxv.; part ii., chapters xl.-lxvi. Chapters xxxvi., xxxix., form a parenthesis, and are historical, narrating Sennacherib's invasion of Judah and his overthrow.

Chapters i., xxxv.—In this section of the Book we have the moral condition of Israel and Jerusalem described, with promises of restoration and the millennium and judgments of the surrounding nations, beginning with

Babylon, Immanuel as Israel's only hope and securer of the land, their connection with Him, and the destruction of the Assyrian, Israel's latter day enemy. Chapter 13 of the section opens with judgments and closes with worship.

The last chapter, xxxv., gives us a prophetic future when Israel shall be restored, established and blessed in the land of which Zion will be the centre. Shebna may be typical of anti-Christ; Eliakim of the Messiah, see chap. xxii., xv., xxv.

Chapters xxxvi., xxxix., give the overthrow of the Assyrians and Israel's deliverance. In Hezekiah's restoration we have a type of the Jew, also a figure of the death and resurrection of the Lord Jesus Christ.

The second part of the Book, chapters xl.-xlv. record God's controversy and earnest expostulation with His rebellious people. First, because of their idolatry; secondly, because of their determined and wilful rejection of the Messiah.

In chapters xli., xlviii., Israel is looked at as a servant. Chapters xlii., xlix., l., Christ as the perfect Servant; chapter lxv., the remnant in the last days take the place of servants. In this section of the Book, we have millennial blessings, millennial judgments, and the call of the Gentiles.

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## JEREMIAH.

**J**EREMIAH was of priestly descent, a native of Anathoth, in the tribe of Benjamin. He was called to the prophetic office when very young, and began his prophetic ministry in the thirteenth year of Josiah, the last godly king of Judah, exercising it faithfully and zealously for

about forty years. His prophetic mission was chiefly that of denunciation and judgment to the Jews and Gentiles, interspersed with bright promises of restoration and deliverances in the coming millennial blessedness of Israel's future history. Jeremiah's style is exquisitely plaintive.

The Book may be divided into two parts. Part 1, including chapters i., xxiv.; part 2, chapter xxv. to the end of the Book.

Chapter i. gives us the special call and establishment of Jeremiah to his prophetic office. Illustrative of the election of God to any special definite work. In connection with verse 5, read Psalm cxxxix. 16; Eph. i. 4, 5; Gal. i. 1-15, 16. The symbolic lesson, the "almond tree," representing the speedy performance of God's work, the "seething pot" of the commotion and evil brewing against Jerusalem and Judah by the descent of the Chaldean army, as a chastisement for abominable idolatries and sin of that guilty nation.

Chapters ii., vi., contain the opening charge of the prophet, and his earnest and touching expostulation to the people, priests and prophets, who alike had forgotten their first love. Nevertheless, if they repented there was a gracious promise of deliverance, pardon, and healing; as well as future blessing in the land.

Chapters vii., x.—Jehovah's honour becomes profaned by their mingling idolatrous worship with His sacred Name, thus bringing down upon Jerusalem the same judgment that had fallen upon Shiloh; and the Jew, classed with the Gentile, both denounced as uncircumcised. The moral condition of the Jew here illustrates what Christendom will be in the future.

Chapters xi.-xii., open with Jehovah reminding Israel of their responsibility and call to *obey* the covenant which their fathers had broken. Hence, a curse is pronounced

upon all who would not obey when all prayers and intercession would be vain.

Chapters xii.-xv.—Under the symbol of a “linen girdle” left to rot, is shown how God would mar the pride of Judah during the captivity in Babylon, and famine, and the sword, with the portion of false prophets flattering the people with delusive hopes of security.

Chapters xvi.-xx.—The prophet is prohibited from mingling with the people. He is to be *separated*, contrasting the characters of those who *trust* in man and Jehovah. A curse on the former, and a blessing on the latter. God’s sovereignty over His creatures represented by the potter having power over the clay, the religious hardness of the people towards God, and their bitter hatred toward the prophet by Pashur, a priest and chief governor, and Jeremiah suffering as the result.

Chapters xxi.-xxiv.—The prophet declares the king and the people shall be taken captive into Babylon; then woes pronounced against pastors, priests and prophets, and the promise of the Messiah, the true Shepherd of Israel, and encouragement to the faithful to speak faithfully. The symbol of good and bad figs representing the two sections of the Jews, those who yielded to be taken captive, and those who remained in Jerusalem contrary to the express command of Jehovah. In the first part of this Book we have the prophet’s earnest appeals to the consciences of the people of Judah.

Chapter xxv. to the end, is the second part of this Book. It embraces not only what is prophetic, but historical. Jerusalem is besieged, Zedekiah taken captive with Israel into Babylon, God’s divine judgment threatened against other nations, closing with Babylon’s utter destruction and extinction. The false prophets, Hananiah and Shemaiah; the murder of Gedaliah; the

burning of Jeremiah's roll ; his imprisonment ; the fidelity of the Rechabites and the prophetic portions, intimating future covenant blessings in store for Israel. The judgment of Babylon, and the part she plays in Scripture history, afford a fruitful and profitable study to the student of the Word of God.

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## LAMENTATIONS.

**I**T is evident that Jeremiah was the writer of this Book which bears his name. Nowhere is there a greater variety of beautiful and pathetic language than here, all expressive of the deepest distress and sorrow. His heart is broken, as he pathetically pours out his grief for the miseries of famine, the destruction of the city and temple of Jerusalem, and other calamities which had befallen Zion. Yet, he anticipates the hope of restoration, when Israel, confessing their sins, shall receive full pardon and promised deliverance.

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## EZEKIEL.

**E**ZEKIEL (God will strengthen or prevail) was a priest as well as a prophet and contemporary with Jeremiah and Daniel. He was among the captives carried away by Nebuchadnezzar, and settled on the river Chebar, where some of the earlier exiles of the ten tribes were located ; and probably he prophesied in the same place during the whole of his prophetic ministrations, which embraces a period of 22 years at least. His prophecies are remarkable,

abounding with imagery and symbolical representations. The expression "Son of Man" occurs about 100 times.

This Book may be divided into four parts.

Part i.—Chapters i.-xxiv., consists of prophecies, in chronological order, soon after the captivity of Jehoiakim, and before the final destruction of Jerusalem. This covers a period of about six years.

Part ii.—Chapters xxv.-xxxii., gives the overthrow of those nations who were Israel's enemies, and rejoiced in the destruction of Judah.

Part iii.—Chapters xxxiii.-xxxix. Israel first in judgment; then restored, converted, and blessed in the land. Her enemy, "Gog," finally judged.

Part iv.—Chapters xl.-xlviii. Israel's future, with particulars of the millennial temple, ritual, priesthood, and re-arrangement of tribes in their places in the land. The name of the royal city, "Jehovah Shammah."

The sons of Zadok, chapters xlv. 15, 16; xlvii. 11, tell of rewards given to those who remain faithful in times of unfaithfulness and apostacy.

## DANIEL.

"DANIEL the Prophet" was of noble birth, of the royal family of Judah. He was taken captive to Babylon, in the fourth year of Jehoiakim, then quite a youth. He served during the captivity of seventy years, to the third year of the reign of Cyrus, the Persian, chapter x. 1. The chief subject of this Book is the *Times of the Gentiles* historically and prophetically. The rise, course, and final doom of the four universal Empires, especially the last two in connection with Israel in the latter day. From verse 4 of chapter ii.

to the end of chapter vii. is in Syriac, the Gentile language; the rest of the Book is in Hebrew.

The Image of chapter ii. represents the Times of Gentile dominion in the earth, and its final destruction. The history of four successive kingdoms gradually deteriorating and lessening in value is represented by the depreciation in value of the metals. The head of Gold denotes the kingdom of *Babylon*; Silver, *Persia*; Brass, *Grecia*; Iron, *Roman*. The "Stone cut out without hands" represents Christ coming in judgment to overthrow the Gentile Powers and to establish His kingdom with His earthly people (the Jews) in their land.

The Beasts of chapter vii. represent the moral character of these four kingdoms acting without conscience or moral responsibility before God. The "little horn" is the future head of the empire of Roman revival. "Ancient of days," God; "Son of Man" refers to Christ. The "sea" denotes people; "lion," majesty; "wings plucked," degradation; "bear," cruelty; "Leopard with wings," swiftness in its movements. The four heads of this beast, symbolize the division into four separate kingdoms. The fourth beast sets forth the persecuting and cruel character of the fourth or Roman power. The ten horns represent the ten kings, or kingdoms, of this revived empire. The "little horn" of this chapter is the Antichrist of the last days.

Daniel's prophecy of seven years, or "last week" of years is *future*. Hence we have an unnoticed period of over 1,800 years, in which comes in the present dispensation in which God is calling out, from among Jew and Gentile, a people for Himself. This is the Church, the "Bride," the Lamb's wife. As Daniel was waiting for the deliverance and glory of Israel, God's earthly people, so we, as prisoners of hope, are waiting for the Son of God from heaven, 1 Thess. i. 9.

## HOSEA.

THIS Book is the first of the twelve Minor Prophets, which were anciently collected together under the title of "The Books of the Twelve Prophets." Hosea (signifying Saviour) was contemporary with Isaiah, Joel, Micah and Amos. His prophecies are chiefly directed to the ten tribes, which he addressed by the name of "Israel" and "Ephraim."

His ministry extended over a period of fifty years—perhaps longer, from the reign of Uzziah to that of Hezekiah, and especially in the days of Jeroboam the Second, king of Israel.

The Book may be divided into two parts. Part i., comprising chapters i.-iii., gives symbolical representations prophetically shewing forth God's purpose with respect to Israel's future destiny. Part ii. includes chapters iv.-xiv., the prophet's remonstrances, rebukes and threatenings, laying bare the moral and religious corruptions of the people, including kings and priests, as well as unfolding the summary of God's ways and illustrating and enforcing things which had been revealed under symbolic form in chapters i.-iii., and closing with unmistakable intimations of millennial blessing, when Israel shall say, "Thou art my God." By reference to the Apostle Paul's quotation of this Book, it will be seen in Romans ix. 2-6 he cites verse 10 of chapter i. when referring to the sovereign call of the Gentiles, and in verse 25 cites verse 23 of chapter ii. when speaking of the call of the Jew. Peter also in his first Epistle, chapter ii. 10, cites the same verse of chapter ii. This is very significant, and most appropriate when we remember Peter was specially writing to believers from among the Jews. "My people," refers to restored and

converted Israel. How true it is that history repeats itself. If the moral and religious condition of the people in Hosea's time was corrupt, do we not see the same condition of things in Christendom now. Has not *Bethel* (*i.e.*, the house of God) become Beth-aven (*i.e.*, the house of vanity). Christians, like Ephraim have mixed themselves among the people, and become as a cake not turned (*i.e.*, half bread and half dough), with a mixture of heathen superstitions, relics of Judaism, and something that resembles New Testament worship. A mammon mixture having a form of godliness without the "power;" the sowing of the vineyard with "divers seeds;" the ploughing with the "ox" and "ass" together. In short, amalgamation of the Church with the world characterises Christendom of to-day. The result of *forgetting God* and His *law*, see Jer. xiii. 35, xviii. 15, with chapters ii. 13, iv. 6, of this Book.

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## JOEL.

THE Bible gives us no personal history of this prophet. From his writings it is inferred he lived in Judah, and prophesied during the reign of Uzziah, that he was contemporary with Hosea, and one of the earliest of the Judah prophets whose writings we possess. "The Day of the Lord," denoting judgment, characterises this solemn Book. Under the figure of an unprecedented devastation left by the ravages of insects, the prophet announces a more awful and desolating judgment as the result of the invasion of the Assyrian or Great Northern Armies in the last days. Then Jehovah comes to judge the whole power of man in the valley of Jehoshaphat. Jehoshaphat signifying "The Lord hath judged." Judah and Jerusalem are

specially remembered: the former shall "abide for ever," and the latter, "from generation to generation." It will be seen by referring to Acts ii. 16-21, Pentecost was only a *partial*, not a complete fulfilment of Joel's prophecy: an instalment of that which will yet be fulfilled when the Holy Ghost is poured out upon "all flesh," and Israel and the Gentile will be blessed in the earth. For in *that* day, as in this Gospel dispensation, "Whosoever shall call on the Name of the Lord shall be saved." Joel signifies--to whom Jehovah is God.

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## AMOS.

THE Prophet Amos (*i.e.*, bearer) was an inhabitant and probably a native of Tekoa, a small town about six miles south-east of Bethlehem, on the pastures of the hill country of Judah. He was a shepherd and a gatherer of sycamore fruit, not specially trained for the office of a prophet, or even a prophet's son, but called by sovereign grace to prophesy unto the people of Israel, chapter vii. 14-15. He was contemporary with Hosea, and his prophecies were to the Gentiles as well as Israel and Judah. Chapters i. and ii. to verse 3, are judgments denounced against the Gentile nations, the Syrians, Philistines, Edomites, Ammonites, and the Moabites. Chapter ii. 4 to ix 10 contain divine and sure judgments upon the wickedness of Israel and Judah, predicting captivity of the former to Assyria, and the latter to Babylon. The last five verses of this Book give a prophetic utterance of millennial blessing to the nation of Israel in the latter days, according to the "sure mercies" promised to the house of David. Both Stephen and James quote from this Book, the former

proof of Israel's idolatry from the beginning of her history as a nation, and the latter as a proof for the reception of the Gentiles on the ground of sovereign grace alone. Verses 11, 12, of chapter ii. is an illustration of how the professing Church can and does *corrupt* as well as *reject* God's divinely appointed messengers, which in time results in manifest hatred of those who would *rebuke* in the "gate," with an abhorrence of those who speak *uprightly*, see chapter v. 10, vii. 10-17. Yet the humble herdman of Tekoa puts to shame the hireling idolatrous priest of Bethel, 1 Cor. i. 26-29.

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## OBADIAH.

THE personal history of Obadiah (*i.e.*, servant of the Lord) is unknown, and the exact date of his ministry is uncertain. His is the shortest of all the prophetic Books, containing only twenty-one verses. It, no doubt, was uttered in Judæa. His denunciations are against Edom, Israel's bitterest foe, Numbers xx. 14-21, Psalms cxxxvii. 7. Hence her destruction will be final. The "house of Jacob" shall ultimately triumph over Edom, and "possess their possessions," when Israel shall be restored and blessed in the land.

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## JONAH.

JONAH (*i.e.*, a dove) was a native of Gath-Hepher, in Galilee. He must have lived and prophesied nearly, or at the time of Elisha, and about the reign of Jehoahaz.

Nineveh was the ancient capital of the Assyrian Empire, a large and populous city, containing about 600,000 people.

This, no doubt, made Jonah reluctant to undertake such a mission to this extensive, proud, wealthy and distant heathen city. Moses, and even bold Elijah shrank from and quailed under similar dangers and difficulties. This Book is not only strictly and divinely historical, but the prophet Jonah is typical of Christ, who was buried, and the third day rose again. In Jonah we have a figure of death and resurrection. His prayer in chapter ii. breathes the spirit of Christ and of the remnant, compare verses 2-6 with Psalm cxxx. 2-3. Jonah does not go to Nineveh till he is a risen man, illustrative of the believer who has died in Christ, then risen with Him ere he can faithfully declare the message of Jehovah, which is not alone of judgment as in the case of the prophet, but of mercy, forgiveness of sins, and peace, through a glorified Christ.

Nineveh repented, illustrative of God's governmental dealings with repentant nations and national sins.

Jonah's personal history contains a valuable moral lesson, especially to the *servant* of the Lord. It will be seen the word "*prepared*" is mentioned four times, once in chapter i. 17; three times in chapter iv., 6, 7, 8.

## MICAH.

**T**HE prophet Micah (*i.e.*, who is like Jehovah) was a native of Morasthi, a small town in the south of Judah. He was contemporary with Isaiah, Hosea and Amos, and his prophecies are directed against Jerusalem and Samaria, denouncing the transgressions, iniquities, and idolatry of the people. Judges and princes were alike

guilty, choosing lying prophets and false and flattering teachers, who judged for reward, taught for hire, and prophesied for filthy lucre, yet all the while professing to lean upon God, and boastingly saying, "*Is not the Lord among us?*" What was true then, is as true in these "*last days*" of Christendom, and a fulfilment of Scripture, 2 Thess ii. 11-12, Acts xx. 29-30; 2 Tim. iii. 5-9.

The *faithful* will always be in the minority, whether among pastors, teachers, evangelists, or the people of God. But however wilfully blind, corrupt and presumptuous Christendom may become, God, as He has done in the past, will ever raise up a faithful few who will maintain a true testimony for God and Christ, receiving contempt, reproach, and obloquy, like their divine Master. Their testimony will not be popular in the world, nor among professors and worldly Christians. This prophet, like Isaiah, includes predictions of Messiah and millennial blessedness. The Assyrian will be Israel's bitterest enemy in the last days.

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## NAHUM.

NAHUM (*i.e.*, consolation) is supposed to have been a native of Galilee. Like Jonah, the burden of his prophecy is of Nineveh, the Assyrian Empire. He lived about a century later than Jonah. He announces the certain and final destruction of that city which had been delayed for over a hundred years through their professed repentance under the preaching of Jonah. Amidst the judgments of God on this proud Assyrian city, the prophet testifies to His faithfulness to those that trust *in* and wait *for* Him. While historically true, concerning the destruc-

tion of Nineveh, and the preservation of the remnant who trusted in Jehovah, this Book will have its fulfilment in the distant future in the final overthrow of Israel's enemies, and the salvation of God's elect. Its prophetic teaching has a voice to the *World* and the *Church*, in the present dispensation. A solemn warning to the former, and a word of consolation to the latter. If the city of Nineveh was overthrown and made desolate, and its crowned and chief men compared to locusts and grasshoppers, so must Christendom's judgment be. As certain as Nineveh met with her final doom, so will this Christ-rejecting world (which, like Nineveh, is already ripe for destruction) be finally and for ever judged, Rev. xx. 11-15. This Book has also a voice to the individual believer now; a voice of comfort, "The Lord is good, a stronghold in the day of trouble, and He *knoweth* them that trust in Him," ver. 7. "The Lord *knoweth* them that are His," John x. 14, 27; 2 Tim. ii. 19. Those who are familiar with Scripture history have noticed that there are three places which have been the objects of God's unmitigated judgment—"Egypt, Babylon, and Nineveh." Egypt morally represents the world in its natural condition, from which God's chosen elect people are brought out. Babylon, the world's religious corruption in which many of the professed people of God are ensnared. Nineveh, the world in its haughty self-sufficiency, boasting of its importance, power, and glory, always the determined enemy of God's chosen people. These three opposing elements are at work as strongly to-day as ever, and he who has his vision clear and undimmed, and seeks to walk by *faith*, will keep himself separate by God's grace from all that which is antagonistic to God and His Christ, and destructive to the spiritual prosperity and growth of His chosen elect redeemed people.

## HABAKKUK.

WE have no certain information concerning the personal history or parentage of Habakkuk, or the time or place when this prophecy was uttered. As Nahum foretells the destruction of the Assyrian, so this prophet predicts the judgments that shall come upon the Chaldeans, Israel's bitter and hasty foe, who, nevertheless, are God's scourge to chasten Israel for their sin and idolatry. But deliverance shall come, and the righteous man shall live by trusting in Jehovah. The prophet himself rises above every circumstance, however adverse, trusting, triumphing, in the Lord, who is the God of his salvation and his strength. The two first chapters give the vision the prophet *saw*, including five distinct "*woes*" denounced upon their cruel oppressors.

(1) For their love of conquest and violence ; (2) Because greedy of gain and covetousness ; (3) For building a city and establishing itself by cruel oppression ; (4) Its moral corruption ; (5) For its impious idolatry.

Then the last chapter is a psalm or metrical prayer, supposed to be designed for public use. Hence the word "*Selah*," signifying a pause, occurs three times. It is of frequent occurrence in the book of Psalms. The characteristic of Habakkuk was his intense devotion to prayer, see chap. i. 2-4, 12-7. His sublime and fervent utterances of prophecy in chap. 3. Hence, he exercised the double office of priest and prophet. The former is one who speaks *to* God, the latter *for* God. A Godward and manward, an inward and outward ministry.

## ZEPHANIAH.

THIS prophet gives his pedigree recording the names of ancestors through four generations, and the time of his prophecy in the reign of king Josiah. His burden is universal judgment upon peoples, things, and the whole earth. Hence the great "day of the Lord," the day of Jehovah's anger, denoting a period of future judgment, will be found mentioned about fourteen times in the first chapter. The characteristic of the Book is judgment, devastating Judah and Jerusalem, and its idolatrous inhabitants, princes, lawless menials, proud luxurious worldlings and merchants. The whole land and the neighbouring nations all subject to inevitable destruction. Then a remnant in a very distinct and definite way will receive blessing, over whom Jehovah will joy and be silent in His love. In the last chapter the people of Jerusalem are described: first, negatively—"They obeyed not," "receive not," "trusted not," "drew not," verse 2. They wilfully and designedly threw off God. Positively—their "princes" were "roaring lions;" "judges," "evening wolves;" "prophets," "light and treacherous;" their "priests" "polluted the sanctuary." The leaders and guides of the people were the most corrupt. Verses 12 and 13 give the characteristics of the remnant: "An afflicted and poor people," "They trust in the Name of Jehovah," "They do no iniquity," nor "speak lies." Their faith and practice correspond. In verse 17 the attributes of Jehovah in the midst of this remnant, as the One who is "mighty to *save* and *restore*." Zephaniah signifies "whom Jehovah hath hid or protected."

## HAGGAI.

**T**HIS prophet was born in Babylon, and was the first of three sent to the Jews after their release from captivity, to encourage them to continue the building of the temple, and to reprove them for their negligence and supineness. The Book has two chapters, and consists of four distinct prophetic messages delivered in the space of about four months, each separate message marked chronologically by the sentence, "The word of the Lord," chaps. i. 3, ii. 1, 10, 20. The Book is especially occupied with the temple and its latter day glory, when Christ shall be established as the Elect of God in the glorious future of millennial glory. Hence the significance of the meaning of the prophet's name, "FESTIVE." The moral and practical teaching of this Book has a special application to the Church of God in its remnant testimony at the close of the present dispensation. See Matt. xiii. 19-23; Rev. iii. 14-22.

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## ZECHARIAH.

**Z**ECHARIAH was a post-captivity prophet of priestly descent, Ezra. v. 1; Nehemiah xii. 41. He was contemporary with Haggai in encouraging the remnant. The Book is divided into two parts. Part i. consists of the first six chapters, and contains a series of eight visions which were communicated to the prophet and seen in one night. Part ii. comprises chapters vii. to xiv., and includes prophecies concerning the hardness, insincerity and judg-

ment of the Jews, God's mercy to Jerusalem, predictions of Christ's rejection by the nation, His second coming in power to punish the nations, and bring in millennial blessing and glory.

Chapter i., verses 1-6, is the introduction; 7-17, the vision of horses; 18-19, of horns; 20, carpenters. The first prefiguring Christ; the second illustrating Jehovah's care for Jerusalem; the third indicating the ultimate and final destruction of Israel's ruthless oppressors.

Chapter ii. The measuring line is Jehovah's; a prophetic intimation that He will restore the land and appropriate to Himself what is His own by sovereign right. Three times we have the word "*midst*," verse 5; Jehovah will be the *glory* in the midst; verses 10, 11, He will *dwell* in the midst.

Chapter iii. Israel's place of responsibility *conditionally*. Joshua represents the sinner and Israel in their sin, defilement, justification, acceptance and responsibility. The filthy garments are removed, then he is "clothed" and "crowned." Judicially, believers are so now, but a day is coming when it will be manifested in a glorified body, cleansed and crowned, Rev. i. 55.

Chapter iv. Vision of the golden candlestick, Israel as a light on the earth by royalty and priesthood; the bowls on the top lampstand, the Lord Jesus. The lamp, Israel and the Christ of God. The two anointed ones, typical of royalty and priesthood, both will be united in Christ. Oil, also typical of the Holy Ghost and His ministry.

Chapter v. Vision of the "flying roll," a foreshadowing of the judgment of the wicked in Israel in the last day.

Chapter vi. Four horses; the sovereign government of God, in the four Gentile empires. The *Branch*, Christ.

Chapter vii. to the end of the Book, Messiah in relation to Israel; His present rejection, His future power and

exaltation. Jerusalem the centre of worship and holiness to the Lord. What a glorious future is in store, not only for the heavenly people, but for Israel. Zechariah signifies—"Remembered of the Lord."

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## MALACHI.

THE prophet Malachi (*i.e.*, the Messenger of Jehovah) was the last of the prophets. He depicts the moral condition of the returned remnant reproving priests and people for the evil practice into which they had fallen. The former (who should have kept the true knowledge of Jehovah) causing many to "stumble" at the law. The latter, for making unholy alliances, treating the marriage covenant with contempt. In chapter iii. we have the coming of Christ in grace, in the person of John the Baptist foretold. Chapter iv. is His coming in judgment in the person of Elijah, which is yet to be. Chapter iii. refers to the past. Chapter iv. to the future. Jehovah owns the God-fearing remnant who speak one to another, and who will be His special treasures in the coming kingdom. Christ as "Sun of Righteousness" is the hope for Israel; as "Morning Star of the Church," Rev. xxii. 16.

## MATTHEW.

THIS Gospel represents Christ as King of Israel ; Son of David, as legal Heir to the throne of Judah ; Son of Abraham, as heir of the promises in whom all the blessings should centre for man and the earth. This Gospel is essentially Jewish, presenting much *dispensational* truth. It is characterised by the term, "kingdom of heaven," which is used some thirty times.

Chapter i. The Birth of Christ, "Born of a woman," "under the law," yet God, as well as Man. His name—Jesus, *i.e.*, "Jehovah the Saviour," Emmanuel, "God with us," what He is now to the Church, and what He will be in the future to Israel, Zeph. iii. 17-20 ; Matt. xxviii. 20.

Chapter ii. Joseph illustrative of the life of faith ; God meeting him in His providence. Herod, like Pharoah, is a type of the devil's hatred toward the Lord. Verses 8 and 11 are illustrations of false and true worshippers, Phil. iii. 3 ; Mark xv. 19. Egypt, type of the world, out of which the Church is called, 1 Pet. ii. 9. "He shall be called a Nazarene," a name involving ridicule and reproach, in which the Church is called to share, John i. 46 ; Act xxiv. 5.

Chapter iii. John's ministry and baptism. Those who repented, confessed it in baptism. Christ being baptised by John, identifies Himself with the repentant remnant. John's baptism was that of water ; Christ's that of the Holy Ghost's divine energy in man now, and of fire—divine judgment in the future. "His floor," Israel, Mal. iii. 1-3. "The heavens were opened." On four occasions this is recorded, Christ being the object in each. (1) Here as

Son of God, sealed with the Holy Ghost; (2) John i. 51—As the Son of Man, the object of heavenly ministry; (3) Acts vii. 56—As Risen Man in glory; (4) Rev. xix.—“As King of kings and Lord of lords.”

Chapter iv. The Son of God, subjected to the assaults and temptations of the devil. The tempter addresses the Lord in three characters—(1) As Son of Man; (2) As Messiah; (3) As Son of God. In Gen. iii. we see Satan victorious over the first Adam; here, the Second Adam is victorious over Satan, on the Cross He bruises his head. Soon He will cast him out of heaven, then put him into the bottomless pit, and finally cast him into the lake of fire, Col. ii. 14, 15; Rev. xii. 7-9; xx. 2, 3, 14. Christ begins His ministry. His first disciples, Peter, Andrew, James and John called, illustrative of election, they not only to follow and serve, but become “fishers of men,” 1 Cor. i. 26-29.

Chapters v.-vii. The “Sermon on the Mount,” characterises the subjects who are to have part in His coming kingdom. The moral principles and general teaching of these chapters hold good now; the Church in this dispensation is “the salt of the earth” and “the light of the world,” Col. iv. 6; Eph. v. 8.

Chapter viii. The leper, typical of Israel and of the sinner cleansed. The centurion, Gentile faith exemplified. The leper, type of the remnant; the centurion, of the Gentile—the wild olive tree grafted in. Peter’s wife’s mother healed, the remnant receiving the blessing. The ship, typical of the Church, and the true believer, subject to trial and the sharp afflictions of a stormy life, but having the presence of Christ, who is not only Man, but God. He stills the storms of doubt and fear. The demoniac, type of Israel and of the world under the power of the devil. The swine, of the demon’s final doom in the bottomless deep, Rev. xx. 13, 14. The Gadarenes, typical of the

world and the natural heart, preferring their wealth and possessions before the Lord, Job xxi. 7-15.

Chapter ix. The Lord Jesus here acts in grace as the Redeemer and Healer of Israel, Psalm ciii.; having power to heal and to *forgive* as "Son of Man," Acts xiii. 38, 39. During the Lord's absence the children of the bride-chamber fast—the true spirit of the Church now during the absence of her Lord, 2 Sam. xix. 24; John xvi. 19-22. The old and the new cannot be joined, the old legality as well as pharisaic form must be abolished when a *new* life and dispensation are brought in. For a *new* creature, a new nature and divine life, there must be new vessels for the *new* wine. The believer has a new life and a new nature. "Son of David," the cry of a true repentant Israelite, and the dumb speaking, the remnant confessing Christ, typical of the natural condition of the sinner, "blind and dumb," Eph. v. 8; Acts xix. 18. Our responsibility is great when we pray that *He* would "thrust forth" labourers into His harvest field, that *we* recognise and show fellowship with such, especially those who go forth "taking nothing of the Gentiles," 3 John 7.

Chapter x. The ministry of the twelve was *only* to the lost sheep of the house of Israel; the "gospel of the kingdom," announcing its nearness, and proving their mission as Divine by the signs which followed, 1 Cor. ix. 2.

Chapters xi., xii. The Lord in the midst of Israel, profoundly sensible of their deliberate rejection of Himself and His ministry, ascribing His divine power in casting out demons to Satan. Repentant Nineveh and the believing Queen of the South would rise up in judgment and condemn their hardness of heart and unbelief. Their rejection of Him has been fatal. The house (Israel) becomes the habitation of unclean spirits, and the last state will be worse than the first.

Chapter xiii. An anticipation of the present age or dispensation. Christ leaves the house (*i.e.*, Israel) and preaches to the multitude. He describes the kingdom in "mystery." There are seven parables, the first four spoken to the multitude, the last three to the disciples in the house. The Son of Man is the Sower; the seed is the "Word of the kingdom." The "wayside" is the careless hearer—in whom no effect is produced, Ezek. xxxiii. 31, 32. "Stony places," the awakened hearer who receives the Word with "joy," but only for "a while," no life, Ruth i. 14, 15; intellectual grasp, no faith. "Thorny ground," those who let the "world," with its cares or riches, choke the Word. In the former it is persecution, here "cares" or the deceitfulness of "riches" hinder. Prosperity is more dangerous than persecution, because more deceptive, 1 John ii. 15-17. "Good ground" hearers are characterised by the fruit borne. There are three degrees of such fruit bearers, John xv. 5, 8. The first three of the six following parables give the outward form of the kingdom. The "field" is the World (not the Church); the "tares," Satan's imitations—false professors; the "mustard seed," worldly Christianity; the "leaven," evil doctrine. The last three parables give the kingdom according to the estimate of the Lord. They were spoken to the disciples alone. The "field," *i.e.*, the world, is bought for the treasure hidden in it, Psalm cxxxv. 4. The "one pearl," the "Church," Eph. v. 25-27; the "net," the Gospel; the "good," the saints; the "bad," the wicked. It is the labourers who gather the good into vessels, but the angels execute judgment at the end of the age. Christ is now no longer known after the flesh, verses 55, 56.

Chapter xiv. Herod illustrates a bad conscience. The five thousand fed, Christ as our food in the wilderness, John vi. 48. The disciples in the ship represent the

remnant. Peter's unbelief, the believer occupied with circumstances instead of Christ, yet He is present to help, Psalm xlv. 1.

Chapter xv. The Word of God in contrast to the traditions of men. Traditions of the elders constituted a human religion, and hypocrisy characterised its devotees, Tit. i. 10-16. The Gentile woman; her faith tried but honoured. Here, Christ acts in sovereign grace, outside the range of the Jewish covenant, Acts x. 34, 35; Eph. ii. 13.

Chapter xvi. Leaven of the Pharisees hypocrisy, that of the Sadducees evil doctrine. The disciples are warned against both. Peter's confession of Christ as the "Son of the living God," Foundation and Chief Corner Stone of the Church, which was to be built after the resurrection of Christ, when the Holy Ghost was given, John vii. 39; Acts ii. 17-33.

Chapters xvii. In the previous chapter Christ speaks of His suffering; here of the "glory that should follow," 1 Peter i. 11; v. 1-10. Moses, representative of the "law;" Elias, of the prophets. Moses died, and Elias was caught up to heaven without tasting death, a foreshadowing of the dead and risen saints, together with the living ones changed at the coming of the Lord. The believer is even dead, and risen with Him, and should own no name but "Jesus Only."

Chapter xviii. Humility and meekness characterised the subjects of the kingdom. Then the Church's position upon the earth, as representing Christ its Head, down here in pardoning, forgiving grace is shewn, Eph. iv. 32.

Chapter xix. The "regeneration" here is future, an entirely new dispensation, the millennium.

Chapter xx. The labourers in the vineyard, God's sovereign grace and call. The sons of Zebedee and their mother seeking the highest places, manifests the mind

of the flesh in believers. Pride and selfishness ever seek to be something and somewhere.

Chapter xxi. Christ enters Jerusalem as Zion's King. The fig tree withered, typical of Israel's present condition under judgment; the "two sons," representative of the "Jew" and the "Gentile," and of the repentant and unrepentant sinner, Rom. ii. 16-29. The vineyard represents Israel, who first reject the prophets, then God's Son, the rightful Heir. The vineyard given to others, the Gentiles.

Chapter xxii. The "bidden" ones, the Jews, who refuse; the Gentiles accept the invitation to the marriage of the king's son. The "man" who had not on the "wedding garment," Christendom and its false professors.

Chapter xxiii. Woes and judgments pronounced upon Israel and Jerusalem: the city, the house (Israel) left desolate till the people shall say, "Blessed is He that cometh in the name of the Lord." An earthly scene.

Chapter xxiv. The Jewish remnant in the latter day. The Church is not in view here, Dan. xii. 1; Jer. xxx. 7. The coming is to the world in judgment, not to the air for the saints, 1 Thess. iv. 17.

Chapter xxv. There is a parenthesis or break from verse 31 of chapter xxiv. to verse 31 of chapter xxv.; verse 31 of chapter xxv. should be connected with verse 31 of chapter xxiv. Virgins, purity for Christ, 2 Cor. xi. 2. The servant, responsibility to Christ.

Verse 31 to the end. The Lord's coming in His glory—an earthly scene. "My brethren," the "Jews;" those who act in love toward them, the "Gentile." Judgment on the Gentile from verse 41 to the end, the judgment of *living nations*, not of the *dead*, as in Rev. xx.

Chapters xxv.-xxviii. give the closing scenes of our Lord's life on the earth, His betrayal, death, resurrection and presence all the ages.

## MARK.

THE writer of this Gospel was John, surnamed Mark, son of Mary and cousin to Barnabas, Col. iv. 10; possibly a convert of the ministry of the apostle Peter, who frequently visited his mother's house at Jerusalem, 1 Peter v. 13; Acts xii. 12.

This Gospel presents Christ as the "sent One," the Servant of the Father. There is no historical account of His birth, childhood or youth. After being introduced by His great forerunner, the Baptist, he is immediately seen acting in divine power as the perfect servant of Jehovah, Isaiah xlii. 1-19. The word variously rendered, "immediately, straightway, forthwith," is now uniformly translated in the R.V. "straightway." It occurs about 37 times. This Gospel is believed to have been specially written for Gentile converts, chapters vii. 2-11. The events recorded are more in chronological order than in any other of the Gospels, and Christ is seen serving, more than testing Israel, as in Matthew.

It may be divided into four parts.

1. Chapters i.-x.—Christ's ministry and service in the midst of His people, Israel.

2. Chapters xi.-xiii.—His presentation of Himself as their King, their rejection of Him as such, and the result prophetically announced.

3. Chapters xiv.-xv.—His betrayal, sufferings and death.

4. Chapter xvi.—His resurrection and His appearing on three different occasions, first to Mary (verse 9), second to two disciples on their way to Emmaus (verse 14), third to the eleven (verse 14), then His ascension. The commission here is world-wide—to "preach the Gospel to *every* creature."

## LUKE.

**T**HE characteristic of this Gospel is Christ as "Son of Man." His genealogy is traced up to Adam—not, as in Matthew, down through David and Abraham. Here we find Him as "Son of Man" among men,—eating, drinking, praying, living and moving in their midst as the great Healer and Sympathiser. In this Gospel are miracles and parables not recorded elsewhere. The expression, "kingdom of God," is mentioned nearly as many times as the "kingdom of heaven" is in Matthew. All this is in keeping with this Gospel, which shows Christ serving in grace to man as a whole, and not only to "the narrow circle of Israel." Here the mission of the Twelve is not said to be limited to the lost sheep of the House of Israel, as in Matthew, and only here have we recorded the mission of the Seventy.

This Gospel may be divided into four parts.

Chapters i.-iii.—The Lord's birth, till the commencement of His public ministry.

Chapters iv.; ix. 50.—His ministry throughout the towns and villages of Galilee.

Chapters ix. 51; xix.—His journey from Galilee, ending with His arrival at Jerusalem.

Chapters xx.-xxiv.—The Lord with His disciples. His crucifixion and resurrection.

Chapters i.-ii.—Here we not only have the announcement to Elizabeth and Mary, but also the particulars of the birth of John and the Lord, the visit of Mary to Elizabeth, her song, and the presentation of Jesus in the temple. Elizabeth was the mother of the saved and sanctified; Mary the mother of the Saviour and Sanctifier, Heb. ii. 11.

Zacharias and Elizabeth, typical of the pious remnant, and illustrative of the godly having their prayers answered, Psalm cxlv. 19. Incense, typical of the intercession of Christ, Rom. viii. 34. Zacharias' dumbness—fruit of his unbelief, a figure of Israel's moral condition now, Matt. xiii. 15; Isa. xlii. 16-10. The four songs in these chapters have in them prophetic utterances of millennial blessedness yet to be fulfilled. And as surely as a part has been, so surely will the *whole* be fulfilled, Rev. i. 3; xxii. 18-20.

Chapter iii.—John's ministry, calling Israel to repentance and proclaiming coming wrath. John's preaching was to the conscience, passing the sentence of death upon man in the flesh, nevertheless having grace and righteousness in it. God expects *fruit* unto righteousness; a mere empty name and profession is like a barren tree. The contrast in John's answer to the question, "What shall we do?" verses 10, 12, 14; and that of Paul to the jailor, Acts xvi. 30, 31—is remarkable.

Chapter iv.—In verse 29, Christ closes the Book ere He reaches the "day of vengeance of our God," Isa. lxi. 2. His ministry was of grace towards Israel. So is this present time: a dispensation of *grace* and not of judgment. Rejection and opposition by the Jew opens the door of grace to the Gentile—the widow woman of Sarepta and Naaman the Syrian, foreshadowing this truth, Acts xiii. 44-48.

Chapter v.—The draught of fishes, illustrative of success in Gospel ministry. When the *word* is preached according to the command of the Lord, success must be the result, whether seen or not. Verse 7, illustrative of fellowship in Gospel work, as exemplified in the Apostle Paul, 2 Cor. ii. 13; vii. 6; Rom. xvi. 3; Acts xvi. 31, 32. It is pride and self-sufficiency when we think nothing well done or real, but that which we do ourselves. When the glory, power,

and presence of Christ are seen and felt (verses 8-10) there is full acknowledgment of what we are. Yet grace raises up and makes fishers of men—literally, “take men *alive*,” Isa. vi. 1-8; Rev. i. 17, 18; Acts ii. 41.

Chapter vii.—The dead young man, typical of the sinner raised from death to life by the mighty power of the Gospel, John v. 25; Rom. iv. 17. Here we have a lovely picture of Christ displaying His power of *sympathy*, so characteristic of this Gospel. The Pharisees illustrate a self-righteous religious spirit which never owns guilt or has right views of Christ. The woman, a contrite broken-hearted sinner, loving much because forgiving much. It was not her love which saved her, but her faith. “Thy *faith* hath saved thee, go in peace.”

We are all debtors, literally bankrupts with nothing to pay. God, the Creditor, on the ground of the accomplished work of Christ, frankly *forgives* all those who believe in His Son.

Chapter viii.—Christ’s active ministry *with* the Twelve. Certain women, who were marked monuments of His power and pardoning grace, ministered unto Him of their *substance*, Phil. iv. 15-18. Here the parable of the sower does not give varied measures of fruit as Matt. xiii., but a complete result. Christ stills the tempest; casts out devils in the demoniac, who is told to go home and “*show*” how great things God had done unto him. In Mark v. 19, it is “*tell*.” The former illustrative of *life*, the latter of *lip* testimony. The healing of the woman, and the raising of Jairus’ daughter. In Mark’s account of the latter it is recorded—“and walked.” Hence we have *living, walking, eating*, three states illustrative of the saved sinner.

Chapter ix.—The Twelve sent forth with power over devils, and to cure diseases. Their trust was to be in God.

Herod, a convicted conscience without a true sense of

sin before God. His heart became more hardened. When he did *see* Jesus, he set Him at nought, chap. xxiii. 11.

The transfiguration, a foreshadowing of the coming kingdom. Moses and Elias, representative of saints dead raised, and the living changed.

The disciples sleep, here and in chapter xxii. 45—one at the threshold of the Cross, the other at the threshold of the glory.

Chapter x.—The lawyer, a religious professor, ignorant of God and of the righteous demands of the law, seeking to justify *self* and not God. "A certain man went *down*" the sinners' path, from the city of peace (Jerusalem) to the city of the curse (Jericho), "stripped," "wounded," and half-dead: our condition as fallen, Rom. iii. 9-12. The priest, representative of the law; the Levite, of service. Neither ordinances nor ceremonies can give life.

The Samaritan, representative of Christ and grace. "When I come again," the Lord's return and reward to all who serve Him here.

Chapter xiii.—A setting aside of the Jew, and judgment to fall on Jerusalem.

Chapter xiv.—The dropsical man, Israel's condition morally. They lose the blessing, the man receives. He is healed, verses 7-11.

Verses 12, 13.—Divine love is essentially unselfish and self-sacrificing, and never looks for reciprocation or recompense here. That which does is only human.

Chapter xv.—The lost sheep, the lost silver, the lost son, typical of the sinner's condition. The shepherd, type of Christ; the woman, of the Holy Ghost; the father, of God. The elder son, the Jew in the flesh; the younger son, of the Gentile. The field, the world; the house, the Church; the robe, God's righteousness; the ring, eternal love; the shoes, peace and sonship. In the prodigal the

sinner is seen in two conditions. Afar off, ready to "perish" in rags *without*. In grace, brought nigh, clothed and rejoicing *within* the house, Eph. ii. 17-22.

Chapter xvi.—The unjust steward, the Jew especially, and all mankind unfaithful and unrighteous. I "cannot dig" and "ashamed to beg" may apply man's inability to keep the law, and his unwillingness to take the place of a lost sinner, sueing for mercy. His prudence, not his dishonesty, is commended. The moral of the parable is: we are only stewards of another's property, 1 Cor. iv. 7, and should use the *present* in the light of, and with an eye to, the *future*. The rich man represents the same man beyond death. Here the curtain of the future is drawn aside, showing the blessedness of the righteous and the misery of the wicked.

Chapter xvii.—Ten lepers cleansed—the nine, illustrative of remaining under ceremonial law and legal religion. The one who gives thanks, the saved rejoicing in being cleansed regards himself no longer as under the law but under grace.

The revelation of the Son of Man, in verse 30, and those taken in verses 34-36, refer to judgment on the earth; one is taken away in judgment, the other left for blessing. This is not Christ coming *for* His Church, but His coming in judgment on the living *after* the translation of the dead and living saints mentioned in 1 Thess. iv. 16, 17.

Chapter xviii. 1-8.—The widow, the cry of the Jewish remnant. Vengeance is the burden of her prayer. The moral application illustrates perseverance in prayer. The question, "Shall He find faith on the earth?" refers to a *future* dispensation.

The Pharisee, illustrative of those who trust in a human righteousness, and depend upon external performance of religion for justification. The publican, of those who

renounce self, and trust *alone* in the propitiation of Christ, Rom. iii. 25.

Chapter xix.—Zaccheus, illustrative of the Christ receiving sinner rejoicing in present salvation; the parable that follows, 11-27, gives us responsibility in service till Jesus comes.

Chapter xx.—The vineyard, the husbandman representing Israel, their dealings with prophets and their ultimate rejection of “the Heir” Christ.

Chapter xxi. 28 to the end of this Gospel, gives Christ’s public entry into Jerusalem, His crucifixion, resurrection, and ascension up into heaven. Thus we have the blessed “Son of Man,” holy, undefiled, separate from sinners, born of a woman, cradled in a manger, anointed, then walking in the midst of sinful humanity, healing the sick, cleansing the leper, raising the dead, dying, as Son of Man, on the Cross, then rising victorious over death, and, finally, ascending as the Son of Man into the presence of the Father, to carry on His priestly office of blessing His own, Lev. ix. 22, 23.

## JOHN.

IN Matthew we see Christ as *King* of Israel, in Mark as *Servant* of the Father, in Luke as *Son of Man*. In this Gospel, He is presented as *Son of God*.

Chapter i.—Christ “in the beginning”—the Eternal Logos, the Creator, the “Word made flesh,” unknown by the world, rejected by the Jew, and received by a small remnant, verses 10-12. In this chapter alone there are some sixteen titles of Christ. John the Baptist illustrates the faithful servant who preaches not himself but his Master, His person, and His work, verses 29-36.

Andrew and Philip, figure of the remnant, owning Christ as the Messiah, also of burning zeal in the hearts of young converts for the conversion of their relatives, Rom. x. 1. Nathaniel, figure of the remnant in the latter day, Psalm ii. and viii. The fig-tree, symbolic of Israel. In verses 49-51, three titles, "Son of God," "King of Israel," and "Son of Man." We begin in this chapter with the glory which Christ had before the world was, and go on to the glory which will be His by-and-bye, when He will reign upon the earth as "King of Israel" and "Son of Man," Psalm viii.

Chapter ii.—In chapter i. 48, we see Christ's omniscience, here in verse 11 His omnipotence. The "third day" resurrection, 1 Cor. xv. 4. The marriage in Cana of Galilee, the coming Kingdom. The lack of wine, the barrenness of Israel; water turned into wine, typical of the saved sinner and the Churches filled with the joy of the Holy Ghost, Rom. v. 5. "Thou hast kept the good wine until now," the new dispensation far surpassing that of the old. Christ using the "scourge of small cords," clearing the temple, thus identifies Himself with His Father's interest in maintaining the honour of His house which He afterwards declares has become *their* house (Matt. xxiii. 38), and is given up to destruction, Matt. xxiv. Christ's body is spoken of here as the "Temple," so also is the Church, 1 Cor. iii. 16, 17, and the individual believer's body, 1 Cor. vi. 19.

Chapter iii.—Nicodemus, representative of the human family as man in the flesh needing to be born again, ere he can see or enter the Kingdom of God. Man must be "*born again*," "born of God," "born of the Spirit," "born again of the incorruptible seed" (verses 6-8; 1 Pet. i. 23), ere he can ever enter the Kingdom. If man in the flesh *must* be "born again," the Son of Man *must* be lifted up. Christ

on the Cross is the antitype of the brazen serpent lifted up by Moses, in the wilderness. The Cross of Christ is the place where God condemned sin in the flesh. Hence, the sinner who believes in Jesus can say—"I have been judged, I have been crucified, I have died. I have passed through death in Another," Gal. ii. 20; 2 Cor. v. 14-17.

Chapter iv.—In the previous chapter a religious Jew needs conversion, here a Samaritan sinner whose name is unmentioned, is converted! How marvellously sudden! A notorious sinner convicted, converted, then, with a full heart, tells others of the One who had told her all that ever she did, saying—"*Is not this the Christ?*" The result is given in verses 30, 39-42—a rebuke surely to the unbelief of those who do not believe in *sudden conversion*, Acts xvi. 24-34.

Chapter v.—The impotent man, the Jew under law, the sinner without strength, Gal. iii. 21, 22. The pool, of legal ordinances; the angel visits of grace to the nation of Israel; Bethesda, house of mercy, typical of Christ, out of Whom flows mercy to heal, Psalm ciii. 3. The hour that "now is," the present dispensation. As Son of God, He quickens sinners dead in trespasses and sins; they hear His voice, believe, and live. The "hour coming" is future, and refers to two distinct resurrections, a thousand years at least intervening between. The first, those that have done good, all believers; the second, those that have "done evil," the wicked dead, Rev. xx. 6, 11-14.

Chapter vi.—The manna, Christ in humiliation. Christ, the "True Bread," "the bread which came down from heaven." Participating in His death by faith, He becomes food to our souls while in the wilderness. In Him we have "*life*" and "*food*."

Chapter vii.—Verse 2, "feast of tabernacles," its antitype yet to be fulfilled in Israel's future glory, Zech. xiv. 16.

The promised Spirit, consequent upon the resurrection of the Lord, verses 37-39. Pentecostal blessing, the anti-type of the "fifty days," Lev. xxiii. 16; Acts ii. 1. In chapters iii., iv., vii., we have a threefold blessing: the Spirit giving life, a well springing up and flowing forth as a river.

Chapter viii.—The *word* and person of Jesus rejected, verses 9-43.

Chapter ix.—The *work* of Christ rejected. The blind man receives sight, the sinner having his eyes opened spiritually, knowing and publicly confessing it, Eph. i. 18; Rom. x. 9-13. The clay, sign of the incarnation of Jesus, the "Word" made flesh; the pool of Siloam, of Christ as the "Sent One," His person and work, Isa. viii. 6; Mal. iii. 1.

Chapter x.—Christ enters in by the door, then becomes the door through which the sheep may enter, Gal. iv. 4, 5. There are three aspects of Christ as the Shepherd in the Word—(1) The "Good Shepherd" laying down His life for the sheep, verse 11; (2) The "Great Shepherd" in resurrection leading them on, Heb. xiii. 20; (3) The "Chief Shepherd" when He comes again, 1 Peter v. 4. Read in connection with verse 16, "one *flock* (not fold), one Shepherd," Eph. ii. 11-22; v. 25-27.

Chapter xi.-xii.—Christ's love to the family of Bethany, a figure of His love for the Church, verse 5; Eph. v. 1. Martha, the remnant, whose faith goes no further than the Kingdom. Lazarus, Israel's future resurrection morally, Ezek. xxxvii. 1-14, a figure of the sinner raised from death to life, Eph. ii. 5. Mary, the Church, three times mentioned at "the feet of Jesus," verse 32, xii. 3; Luke x. 39. The three, a picture of the believer in communion, worship and service.

Chapters xiii.-xvii.—The Lord alone with His disciples, speaking anticipatively as if His work on the Cross were accomplished. He is no longer *in* the world, chap. xiii. 1;

xvii. 4, 11. In chapter xiii. His *present* priestly ministry symbolized by the act of washing His disciples' feet. *Water*, the Word. Here it has a double application. First, "bathed," the washing of regeneration, Titus iii. 5 ; second, the daily cleansing, Psa. cxix. 9, while passing through this evil world so defiling to the feet (*i.e.*, the *walk*) of the believer, Eph. v. 26. Peter, verse 37, illustrative of fleshly confidence, Prov. xxviii. 26.

Chapter xiv.—The place, and the *Person*, Himself. In the interval the Holy Ghost, the earnest of our inheritance, verse 16 ; Eph. i. 13, 14.

Chapter xv.—Christ, the True Vine, in contrast with Israel, an "empty vine," bringing forth "wild grapes." Here it is not life, but fruit-bearing. Purging and fruit-bearing confirm discipleship, verses 2, 8 ; Heb. xii. 5-13.

Chapter xvi.—The Holy Ghost, a witness in the world, of sin, righteousness, and judgment. Present *in* and with His disciples, not to speak *from* Himself, but to glorify and reveal Christ, and show "*things to come*."

Chapter xvii.—Christ as Intercessor. He prays for all the given ones, that they may be kept (verse 20) for all who should believe on Him through their word, that they all may be *one*, and be with Him and behold His glory.

Chapters xviii.-xxi.—The first two give the betrayal and crucifixion ; the last two the resurrection and manifestation of the Lord to His disciples. Thomas, a figure of the Jewish remnant who will not believe till they *see*, Zech. xii. 10. The fishermen and the net full of fish, Jewish ministry in the latter day, and the great millennial gathering from among the sea of nations. John, Peter, Thomas, Mary, and the fishermen, illustrative of the various conditions in which believers are found as to measure of faith and intelligence. Peter in verse 19, chap. xxi., represents those who glorify God in death. John, in verses 22, 23,

those who shall be *alive* at the return of the Lord. This Gospel begins with the *descent* of the Son, and closes with the promise of His return, and the *ascent* of the saints.

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## ACTS.

**L**UKE, the writer of this Book, and also of the Gospel that bears his name, was evidently a Gentile before conversion, and a physician by profession, Col. iv. 1-14.

Theophilus, to whom the Gospel and the Acts are addressed, was probably a Christian Italian nobleman.

"The Acts" commence at the ascension of the Lord, where the Gospel breaks off, Luke xxiv. 50, 51. Hence the Book is a kind of supplement to the Gospels and an introduction to the Epistles.

It naturally divides itself into parts. (1) Chapters i.-xii. giving us the labours of Peter, James, John; Stephen's martyrdom; Peter's ministry at Jerusalem, and his opening of the kingdom to the Gentile. (2) Chapters xiii.-xxviii. Paul's ministry to the Jews, and its extension among the Gentiles, to whom, especially, he was the apostle. Paul as a prisoner, and his journey from Jerusalem to Rome. Jerusalem and Antioch are the two great centres from which the Gospel went forth to Jews and Gentiles.

Chapter i.—The ascension of our Lord, and the promise of His return to Olivet. This reaches beyond the present dispensation to His public manifestation to earth, Zech. xiv. 1-4. The casting of the lot was Jewish, and the action of the Eleven was sanctioned by God, Acts ii. 14; vi. 2. Matthias was the twelfth apostle.

Chapter ii.—The Pentecostal blessing, and gift of the Holy Ghost. As the result of Peter's preaching—three

thousand souls were converted and baptised. Verse 42 gives four things they did:—(1) They continued in the apostle's doctrine; (2) fellowship; (3) breaking of bread; (4) prayers. These four things should characterise every assembly of God's people. Verse 46 refers to a common meal, and not the Lord's Supper as in verse 42. Here we have the first assembly formed by the power of the Holy Ghost on earth.

Chapters iii.-iv.—The healing of the impotent man. Four things result—standing, walking, leaping, praising—illustrative of the standing and state of the saved, Rom. v. 2; Eph. ii. 10. This miracle, and the preaching of Jesus as Nazarene and Prince of Life, raised great opposition from the elders and priests, who imprisoned and then liberated Peter and John, forbidding them to preach in His Name. But the prohibition had no weight. They return to their *own* company, assembled for prayer, and all filled with the Holy Ghost speak the Word with boldness.

Chapter v.—The hypocrisy of Ananias and Sapphira judged, illustrative of God's judgment of sin in the Assembly. In the previous chapters the disciples are *filled* with the Holy Ghost; here the priests are *filled* with *envy*. But the Lord delivers them, and charges them to go into the temple and speak the Word, which they do.

Chapter vi.—The Grecians (or Hellenists), who were Jews brought up in foreign countries, murmur because their widows were neglected in the daily ministration. Seven men are chosen, and appointed by the apostles to attend to this special necessity. Many regard the choosing of the seven as the origin and the first establishment of the office of the "deacon"; but the word "deacon" is not mentioned.

Chapter vii.—Stephen, one of the seven, distinguishes himself in proclaiming Christ whom they had murdered.

This so exasperates the Jews that they stone him as a blasphemer. Stephen's two prayers correspond with those of the Lord, compare verse 59 with Luke xxiii. 46 ; verse 60 with Luke xxiii. 34.

Chapter viii.—Philip preaching Christ at Samaria, and to the eunuch in the desert. Philip illustrates the servant, free from human authority, subject to the guidance of the Holy Ghost, whether preaching to the multitude or the individual.

Chapter ix.—At the end of chapter vii. and the beginning of chapter viii., Saul is consenting to the death of Stephen, and persecuting the Church. Here, is the remarkable record of his conversion—Saul the persecutor becomes Paul the apostle, and straightway he preaches Christ as the "Son of God." Barnabas introducing him to the apostles at Jerusalem ; he is received into the fellowship of the Church, and goes in and out among them. Verse 31.—Four things here characterise the assemblies :—(1) rest ; (2) they were edified ; (3) walking in the fear of the Lord, and in the comfort of the Holy Ghost ; (4) were multiplied. Peter performs two miracles—one of healing at Lydda ; the other, raising the dead at Joppa, see Mark v.

Chapters x.-xi.—A God-fearing Gentile is converted and receiving the Holy Ghost, is baptised. The Church at Jerusalem called in question the action of Peter, but when they hear his testimony they see it is of God, and glorify Him. God's over-ruling is seen, illustrative in the case of Peter, Cornelius, and the Church at Jerusalem. The assembly was thus prepared to welcome the Gentile converts at Antioch, where they were first called "Christians." Barnabas who was sent to Antioch, throws himself heartily in the work, so that many are added unto the Lord. Then he goes to Tarsus to seek Saul, both return to Antioch,

where they labour together successfully—illustrative of fellowship in service well worthy of imitation.

Chapter xii. records the death of another martyr; Peter's miraculous deliverance, who presents himself as a living *witness* that God hears and answers prayer, though unbelief triumphs for awhile. Herod's untimely end fore-shadows Antichrist's destruction. Man's power is limited, while God is a God of judgment, 2 Thess. ii. 13, 14; 2 Thess i. 5-10.

Chapter xiii.—Paul and Barnabas separated to a special service are sent forth by the *Holy Ghost*. Hence they act under His guidance. Elymas, a Jew, who seeks to hinder the work, is smitten with blindness—a figure of Israel's condition. A Gentile deputy believes. Thus Satan's purpose is frustrated, and judgment falls on the rejector, while salvation came to the acceptor's of the Gospel. Paul's preaching is rejected by the Jew, but received by the Gentile to whom he now turns, fulfilling the prophecy in Isaiah xlix. 6.

Chapters xiv.-xv.—The Jews oppose the extension of the Gospel to the Gentiles outside. In the 15th chapter, the believing Jews *inside* the Church seek to bring Gentile converts into bondage to Judaism—illustrative of Satan working *outside* in the world and *inside* in the Church. Discord and separation among fellow-believers follows.

Chapter xvi.—Paul and Silas visit Philippi. Lydia, the jailor, and their households converted, and a Church formed. Later, an epistle is addressed to this faithful assembly, showing a fine example to evangelists. Converts should not be allowed to shift for themselves or drift away into unscriptural systems; but they should be baptised, taught the truths, and breaking bread on the first day of the week, and acknowledge Christ as Lord, gathering unto His Name only. To do *less* than this, is certainly not to *make full proof of one's ministry*.

Chapter xvii.—Paul visits Thessalonica, Berea, and Athens. He meets with determined opposition in each place; nevertheless, some are converted as fruit of his faithful ministry.

Chapter xviii.—Paul goes to Corinth, where he stays one year and six months, and many hearing, believe and are baptised. Aquila and Priscilla expound the Word more fully to Apollos, who profits by the instruction. Apollos having a commendatory letter to the disciples in Achaia, shows how godly fellowship with other assemblies should be maintained. Letters of commendation should be given to unknown labourers and to those leaving one assembly for another, 2 Cor. iii. 1.

Chapter xix.—Twelve of John's disciples, whose baptism was unto repentance, not reaching beyond the Jewish pale, are baptised *unto* the Name of the Lord Jesus, and, by apostolic power of the Apostle Paul, receive the Holy Ghost. Hence they speak with tongues, and prophesy. An evil spirit acknowledges the power and authority of Jesus, and the efficacy of the faith of the Apostle Paul—but overcomes the Jewish exorcists, bringing fear among the people, and the Name of the Lord Jesus is magnified. The Ephesians do not sell, or lay their books aside for future use, but *burn* them. The estimated value of this sacrifice is about £1,700.

Chapter xx. closes with Paul's charge, to the Ephesian elders, whom he commends to God and to the Word of His grace, of present value to all who serve.

Chapter xxi.—Paul goes to Jerusalem, though forbidden by the Spirit. Once there, he is persuaded to join in ceremonial observances, and appears publicly in the temple to offer sacrifice. This compromise with Jewish prejudice, instead of giving him an open door and favour with the unbelieving Jews, shuts the door against him, and raises

greater opposition. Hence his imprisonment and journey to Rome.

Chapters xxii. to xxiii. give the account of his defence. He appeals to Cæsar. Is sent to Rome. His shipwreck. The miraculous escape of the whole crew. His safe arrival, and liberty to preach—no man forbidding him. Thus it will be seen, even to the casual reader of this Book, how the Word of God and the Holy Ghost are sufficient guides for all godly practical work, whether for the edification and guidance of the Church, or for evangelising the world, without resorting to humanly-devised means so prevalent now, but all unknown in the early history of the Church.

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## ROMANS.

THERE is no authentic account when or by whom the Gospel was first introduced into Rome. The Roman Christians were partly Jews and partly Gentiles, and when Paul wrote this Epistle it is clear from chapter i. 8, they had been some time converted.

This Epistle is divided into three distinct parts. Part i., chapters i.-viii., is Doctrinal. Part ii., chapters ix.-xii.—Dispensational. Part iii., chapters xii.-xvi.—Practical.

Chapter i., 1-17—is an introduction. Paul asserts his apostolic authority, and his willingness to preach the Gospel at Rome. “An apostle” means *one sent*. Christ, in Heb. iii. 1, is called “the Apostle.” He was *sent* from God to speak *to* man, John xvii. 3. Three things characterized Paul’s apostleship—1, He was a *servant*. 2, He was *called*. 3, He was *separated*, Jude i. 1. Verses 3, 4 present to us Christ in two distinct aspects—as *Man*, “Son of David”:

as "Son of God with power, according to the Spirit of holiness by the resurrection from among the dead." Here His human and divine natures are fully demonstrated, and by the same power in which He lived here, He was raised from the dead. In verse 1, the "Gospel of God" as to its source; verse 9, the "Gospel of His Son" as to its subject; verse 16, the "Gospel of Christ" as to its power. It is the privilege of Jew and Gentile to share alike in this Gospel, which proclaimed that the righteousness of God was "*unto all*," though only "*upon all*" them that believe. From verse 18, we have the moral condition of the heathen idolator described, and God's wrath revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. From verse 21 to 27 the "*foolish heart*" is described; verse 28 to 31 the "reprobate mind." There are no less than twenty-three different sorts of sins and sinners specified in verses 29-31, and twenty-three times the Name of God is mentioned in this first chapter. From verse 18 to chapter iii. 20 is a parenthesis.

Chapter ii. We see here the learned Greek and the religious Jew. The former without law, the latter under law, but both subject to the righteous judgment of God. From verse 16 to the end of the chapter the state of the Jew is specially described.

Chapter iii.—Man by nature, Jew and Gentile, the *whole world* guilty before God. The complete ruin of man, and the blood of Christ meeting his need. God's righteousness displayed in "passing by" the sins of Old Testament believers, and forgiving and justifying all who now believe in Jesus.

Chapter iv.—Justification, not by works, but by faith. In proof, the apostle cites Abraham and David, the former as depository of the promises of God concerning His chosen people, the latter the type of royalty appointed over them.

Both were justified on the principle of faith. Abraham's circumcision was but a seal of the righteousness which he had while in *uncircumcision*. He becomes father of all who believe, whether Jew or Gentile. Neither the law nor circumcision could justify, but only faith in Jesus Christ. In the previous chapter (verse 25) we have propitiation, here (in verse 25) substitution, 1 John ii. 2 ; 1 Cor. xv. 3, 4.

Chapter v.—The blessed result of justification is peace, grace for the present, and glory the future portion of the believer. Verses 3-5 give wilderness experience and *present* tribulation ; verses 5 and 8 the love of God within and without, *subjective* and *objective* ; verse 9, saved from future wrath ; verse 10, saved for future glory—"His life," *i.e.*, resurrection life ; verse 3, is rejoicing in tribulation ; verse 11, in God *Himself*. Verses 13-17, the two headships, the old and new creation, Adam and Christ. The former brought sin and death, the latter righteousness and life.

Chapter vi.—Sin in the nature and as a master, its wages death. Verse 2, the believer has died to sin ; verse 6, the old man has been crucified, hence the believer reckons himself to be dead indeed unto sin, but alive unto God. Baptism is a figure of this, showing identification with Christ's death and resurrection. The obligation is to walk accordingly, in "newness of life."

Chapter vii.—In chapter vi. the believer's deliverance is from sin as a master ; here, from the law as a husband. The law is not dead, but the believer is dead to it by the body of Christ. Here we see the two natures in conflict, the "*I*" of the old and the "*I*" of the new.

Chapter viii.—Full deliverance by Christ from condemnation, the contrast between "flesh" and "spirit," "death" and "life." The Holy Spirit here is the "Spirit of life" (verse 2), of God (verse 9), of Christ (verse 9), of resurrection (verse 11), of adoption (verse 15), of witness (verse

16), of intercession (verse 26). The believer in possession of the "Spirit of life," the Spirit of God dwelling in him as a person bearing witness that he is a son of God, and making intercession for him. Verse 1, he is *in* Christ; verse 10, Christ is *in* him. In verse 26, the Spirit makes intercession down here; verse 34, Christ makes intercession in heaven. "Saved by hope," verse 24, refers to the salvation of the body, future; verse 16 is the Spirit acting *within*; verse 31, God acting *without*—*God for us*; verse 35, Christ's love; verse 39, God's love. This chapter begins with "*no condemnation*" and ends with "*no separation*."

Chapters ix.-xi.—This section is dispensational. God acting as sovereign in the election of a remnant of Israel. Isaac, not Ishmael; Jacob, not Esau, are given in proof of this. Israel had no hereditary right. Election is on the principle of sovereign grace. On the same ground is the taking in of the Gentiles. And if the rejection of the Jew was through their unbelief, on the same ground would be the rejection of the Gentiles; for they stand by faith. The casting off of the Jew is not to be final (chapter xi. 25-32).

Chapter xii.—Saved through "the mercies of God," believers are exhorted to present their bodies a living sacrifice, seeking non-conformity to the world and transformation by the renewing of the mind. Verses 4-13 tell how the Christian is to behave toward fellow-members in the body—the Church; verses 14-21, toward the world.

Chapter xiii.—The believer's duty of subjection to all in authority. His path is not that of governing, but that of subjection to the "powers that be." Then love to our neighbour is inculcated, and watchfulness in anticipation of final salvation at Christ's coming, Heb. ix. 28.

Chapter xiv.—Questions between Jew and Gentile respecting meats and observance of days. Such differences were only to promote forbearance, yet not at the sacrifice

of truth, or to weaken the authority of the Word of God, or to lessen the believer's obligation to obey *all* its instructions. In verse 10 the judgment-seat of Christ is named, where the believer's work will be examined, subject to praise or blame.

Chapter xv.—In the previous chapter those “weak” in the faith were to be received. Here the “strong” are to bear their infirmities. Christ's example is an incentive to this. Verse 13, the “God of hope;” verse 33, the “God of peace,” characteristic titles.

Chapter xvi.—Salutations to various saints. The individuality of most is preserved. How blessed to know that not only are the names of *all* written in heaven, but their service is recorded, contain a warning to those who “cause” division—it may be as professed saints in their midst, Acts xx. 30. They could be known. The sign was—they serve not the Lord Jesus but their own interests. Verse 25, an allusion to the mystery of the Church as “the body of Christ,” the “one New Man,” which had been kept secret since the world began. It had no existence in Old Testament times or in Old Testament prophecies. But it is now “made manifest,” and was especially revealed to Paul, see Ephesians iii.

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## I. CORINTHIANS.

THE Gospel was first introduced to the city of Corinth by Paul. He remained a year and six months teaching the Word of God, and supporting himself by labouring with his own hands at tent-making, Acts xviii. 3, 11.

This Church was composed of Jew and Gentile, the latter predominating. Its internal condition—ecclesiasti-

cally, morally, and doctrinally, is made known in chapters i. iv., v. and xv. Party spirit characterised the *first*, impurity the *second*, speculative philosophy the *third*. The first Epistle may be divided into three parts—part i., comprising chapters i.-iv.; part ii., chapters v.-x.; part iii., chapters xi.-xvi.

Chapter i. 1-9.—The apostle asserts his apostolic authority as a “called apostle,” reminding them that they were saints by *calling*. All were “sanctified,” set apart for God. Christ’s Lordship is prominent in this Epistle. In the first nine verses, thrice the expression “Lord Jesus Christ” occurs (verses 3, 7, and 8); twice “Jesus Christ our Lord” (verses 2 and 9); twice “Jesus Christ” (verses 1 and 4); once “Christ Jesus” (verse 2); once “Christ” (verse 6).

Jesus means, *Jehovah our Saviour*. Christ, “Anointed,” His official title. Hence believers are said to be “*in Christ*,” never “in Jesus.” Lord, indicates *ownership* and *authority*. Verse 8—Fellowship is partnership: “*fellowship* of His Son;” *fellowship* in suffering, Phil. iii. 10; *fellowship* in the Gospel, Phil. i. 5; *fellowship* one with the other, 1 John i. 7. Verses 10-16—Internal dissensions arising from a party spirit dealt with. From verse 17 to chapter ii. verse 16, of man and the wisdom of God contrasted, the spirit of man and the Spirit of God; the “natural” man and the “spiritual” man, the “things of man” and the “things of God.” Three times the expression, “God hath chosen” in verses 27, 28. “Redemption” in verse 30 includes final deliverance from the effects of sin.

Chapter iii.—Three classes of babes are referred to in Paul’s Epistles:—1, here, form carnality and a sectarian spirit; 2, those under bondage to outward forms, Gal. iv. 13; 3, without experience in the Word of righteousness, Heb. v. 12, 13. Verses 5-7 put God’s servants in their proper place. If Paul plants and Apollos waters, God gives the

increase. They are fellow-labourers, "God's fellow-workmen" (R.V.). Verses 10-15 show that those who build must see what sort of material they use. The responsibility of service in the Church is in view. The question of the security of the soul is not raised. It is the reward of service: not the man, but his *work*. Verse 16—"One temple" in contrast with many sects, verse 4. At Corinth, the rents were *within*, now they have developed into sects without, forming the Babel of Christendom.

Chapter iv.—The character of Christ's true ministers in self-denying service in contrast with the pride and conceit of those who were reigning as kings, verses 2, 9-13, 7, 8, 18, 19.

Chapter v.—Impurity in the assembly to be judged and put out of the *assembly* by all, verses 12, 13. Moral evil is here in view under the symbol of leaven: in Gal. v. 9, it is doctrinal evil. Even one "called a brother" whose conduct corresponds with verses 9-11 is to be put away.

Chapter vi.—Reproof for going to law before heathen judges, instead of bringing their matters before their brethren. Rather suffer wrong without retaliation. God sees all. In chapter iii. 16 the Church is "the temple"—here, the individual believer's body, verse 19.

Chapter vii.—Instructions as to marriage and other social relationships. Those who marry are to do so "only in the Lord." For a believer to marry an unbeliever is to act contrary to the will of the Lord.

Chapter viii.—Liberty as to eating meat, strong Christians exhorted to avoid that which would offend weak ones, or would lay a stumbling block in their way for to wound a brother's conscience, is to sin against Christ.

Chapter ix. is parenthetical. Apostolic authority to receive maintenance from the saints among whom he labours. Nevertheless, he voluntarily surrendered this right, that he

may make the Gospel without charge. The Gospeller is to be a living exemplification of the Gospel he proclaims. A "castaway" is one disapproved, as to reward—not salvation.

Chapter x.—Cautions against idolatrous and sinful practices to which professors are liable. Israel's history in the wilderness cited as a warning, mentioning five classes of sins:—1, lusting (verse 6); 2, idolatry (verse 7); 3, fornication (verse 8); 4, tempting God (verse 9); 5, murmuring (verse 10). The proper place for the Christian is at the table of the Lord. They, being many, are but "*one*" bread, "*one*" body; brought clean out of Judaism and Paganism to a living Lord, the only *Centre* and *Object* of worship.

Chapter xi.—Irregularities in the assembly considered. Women speaking and appearing in public unveiled, contrary to God's order and to female modesty. A covered head is a sign of subjection, as the Church is to Christ and Christ to God. Abuses, disorders, and contentions rectified, and reverence enjoined at the Lord's Supper. Verses 1-16 gives us God's order in creation; 17-34 in the Church. Five times the words, "come together," expressing assembly functions in verses 17, 18, 20, 33, 34.

Chapter xii.—The variety of gifts of ministry in the Church. The word "body," found sixteen times, and "spirit" ten times.

Chapter xiii.—Love is superior to all gifts, chief among Christian graces. "The gifts of chapter xii. must be baptised in the love of chapter xiii. to be exercised in the power of chapter xiv." Chapter xiii. is like the Red Sea for gifts, in which the flesh is left at the bottom.

Chapter xiv.—Instruction how different gifts are to be exercised. "Tongues" were for a sign to the world, "prophecy" is for the edification of the Church.

Chapter xv.—The doctrine of the resurrection. All through it is the “body” (not the soul) raised, when it will be conformed to the image of Him who is first-fruits.

Chapter xvi.—Instructions in reference to a collection for the poor. Commends Timothy to their love and care, and exhorts them to show respect to Stephanas and his family, and all fellow-labourers. Closing with a solemn curse on all those who “love not the Lord Jesus Christ.” Anathema—a curse; “Maran-atha,” a Syriac phrase, which signifies “the Lord cometh.”

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## II. CORINTHIANS.

THE Second Epistle to the Corinthians is supposed to have been written a few months after the first. Paul had sent Titus to Corinth to enforce instructions relative to his First Epistle, and to report to him of its effects. Hence he anxiously looks for his return. Not finding him at Troas, he proceeded forward to Macedonia, where he received the long expected tidings, chapter ii. 12, 13; vii. 6. It is evident by this Epistle that many of the Corinthians had shown marks of repentance, and had obeyed the apostle's injunction, while others still adhered to their false teachers and Judaizing principles, whose character the apostle describes in chapter xi. 13-15.

The Epistle may be divided into three parts. Part i., chapters i.-vii. Part ii., chapters viii.-ix. Part iii., chapters x.-xiii.

Chapter i.—Paul introduces his theme as he did in the former one, by asserting his apostolic office. In verse 3—God is not only “the Father of our Lord Jesus Christ,”

but "the Father of mercies and the God of all comfort." Verse 9—He is also the one that raises the dead, Acts ii. 24. Verse 10—Deliverance in the *past, present, and future*. Verses 21 and 22—God establishes, seals and gives the Holy Ghost the seal of redemption, the pledge of an inheritance, a witness *within* of the work accomplished and accepted for Him *without*, as well as of sonship, Rom. viii. 16.

Chapter ii.—The apostle gives instructions about restoring and receiving back into Church fellowship one who had been excommunicated, 1 Cor. vi. Hence the object of putting away always is to be with a view to restoration of soul, and receiving back to fellowship, both to be the act of the assembly. Verses 15 and 16—A twofold result of the Gospel, hence the solemn responsibility of those who preach as well as those who hear.

Chapter iii. opens with an allusion to commendatory letters, which the apostle personally did not need. It is evident that letters of commendation were given by, and received from strangers going from one assembly to another. In verses 6-17 the law is contrasted with the Gospel, the ministration of death with that of the Spirit. The veil is taken away in Christ the risen and glorified Man at God's right hand. Verse 15 shows Israel's present condition. Verse 16 their future repentance as a nation, when they shall look on Him they have pierced, and mourn. Verse 18 shows growth and transformation through looking at the Lord in glory. In John i. 29, we have salvation by looking at Jesus.

Chapter iv.—The apostles were a commendation of the Gospel which they preached. The joyful hope of the resurrection, and the eternal weight of future glory, helped them to count the present suffering but momentary.

Chapter v.—The "house eternal" in the heavens is the glorified body. Then mortality shall be swallowed up of

life. Verses 6-9 plainly show that the disembodied spirit of the saint after death immediately enters into the presence of the Lord, Phil. i. 23. Verse 10, the judgment of reward for service of the saints. Verse 14, the universal condition of mankind spiritually *dead*. Verse 15, those who *live* are only those who believe, and are saved.

Chapter vi.—Ambassadors Godward, they were fellow-workmen labouring together. They approved themselves as ministers of Christ, not only by declaring the Gospel, but by an unblameable life. Some of these sufferings were inflicted, others voluntary. Verses 8-10 show a series of contrasts recording marked gradation of suffering. Verses 11-13 characterises the Corinthians as narrow in their affections. Hence the exhortation to be "enlarged." Verses 14-18, tell that they were lax in their associations, forming affinity with the unconverted, being unequalled yoked ecclesiastically and morally with unbelievers and the world. This divine prohibition embraces every evil connection, and demands from the believer a thorough clearing from all that is inconsistent with, and contrary to the Word of God.

Chapter vii.—In the end of the last chapter we have separation from ecclesiastical evil, here in verse 1 *personal* holiness is enjoined. Ecclesiastical evil is as much a sin in God's sight as filthiness of the flesh and spirit. Hence God demands *outward* and *inward* purity from all His own. Verses 7-10, is repentance of the saints, setting in judgment on the flesh, its acts and its ways. Thus it is Godward, but verse 11 shows the result manward.

Chapters viii. and ix. have reference to the contribution for the poor at Jerusalem, citing the example of the Macedonian Christians and the love and grace of the Lord Jesus as an incentive to liberality.

Chapters x.-xiii. are chiefly occupied with the apostle's

vindication of his personal character and apostolic authority. False teachers who had particularly levelled their reproaches against himself, were seeking to prejudice and lower the apostle in the minds of the Corinthian saints, questioning his apostolic authority. The closing benediction of this Epistle recognises the Godhead in blessed relationship to the Church and to the individual believer.

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## GALATIANS.

THE Churches of Galatia, to which this Epistle was addressed, consisted of converted Jews and Gentiles—the latter predominating. Judaizing teachers had visited these assemblies and had taught the Gentile converts that they must be circumcised in order to be saved. The Epistle was written as an antidote to these Judaizing tendencies. It naturally divides itself into three parts. Part i., chapters i., ii.; part ii., chapters iii., iv.; part iii., chapters v., vi. The two former are mainly controversial, the latter practical and admonitory.

Chapters i., ii.—Paul asserts and proves his calling and his authority as an apostle by direct revelation from Christ Himself, not from, or by man.

Chapters iii., iv.—The great basis of justification by faith *alone* and not by works of the law. Hence the marked contrast drawn between law and faith, bondage and sonship, Sinai and Zion, demonstrating the utter impossibility of amalgamating law and grace, works and faith—a curse resting on those who remained under the former, and blessing on those who submitted to the latter.

Chapters v., vi.—After exhorting them to stand fast in the

liberty wherewith Christ had made them free, the apostle contrast "Flesh" and "Spirit"—bad works characterizing the former, good fruits the latter. He closes with practical exhortations of universal importance, confessing that he only glorified in the Cross of Christ, by which he was crucified to the world, and the world to him. There is a double aspect of crucifixion :—first, to the *flesh*, second to the *world*. "Ye see how large a letter," verse 11, refers to the *size* of the letters and not the length of the Epistle.

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## EPHESIANS.

EPHESUS was the capital of Asia Minor, and especially noted for its magnificent temple to Diana. Its inhabitants were luxurious and voluptuous, and, as a whole, opulent and idolatrous. Paul's first visit to the city is recorded in Acts xviii. On his second visit (see verse 21) he remained labouring with remarkable success for about three years amongst both Jew and Gentile, amidst much persecution, Acts xx. 19; 1 Cor. xv. 32. The Epistle was written while Paul was a prisoner at Rome, and about the same time as those to the Colossians and Philemon (chapter iii. 1; Col. iv. 18; Philemon 9). It may be divided into two parts, chapters i.-iii. and iv.-vi. The former is chiefly doctrinal, revealing the believer's position in Christ; the latter almost wholly practical, containing exhortations as to walk and conduct, the heavenly and the earthly side of the Christian's position and condition, standing and state. Over 100 times the word "*in*" is mentioned, and 8 times the word "body." There are two prayers, the former is addressed to the "God of our Lord Jesus Christ," and refers to standing, the latter is addressed to "the Father of

Christ," and applies to state, chapter i. 16; iii. 14. There are two references to the sealing of the Spirit, chapter i. 13; iv. 30. The body is spoken of as "one new man," and as a "temple," "habitation," "perfect man," "family," and "bride."

Chapter i. unfolds the divine counsels and the blessing of the Church in Christ. God is the blessing, the character of the blessing is spiritual, and its sphere, "heavenly places." Christ raised from the dead has become Head of His body the Church.

Chapter ii.—Here, believers are "quickened together," "raised up together," and make to "sit together" in heavenly places "in Christ Jesus." They are viewed as united to Christ risen. Jew and Gentile brought out of their respective places, form "one new man" in Christ, becoming a dwelling place of God on earth, a holy "temple" and "an habitation of God through the Spirit."

Chapter iii. developes the "mystery," consisting of Christ the Head, and those who are made members of His body. This was especially made known to the apostle Paul, and is the sphere in which God's glory will be seen in the eternal ages. In verse 1, we have the "grace of God;" verse 10, the "wisdom of God;" verse 19, the "fulness of God."

Chapter iv.—Seven unities of the Christian faith, and the different gifts for building and edifying of the one body. These gifts are all from the ascended Head. Hence no man nor Church can make a pastor, a teacher, or an evangelist. They are Christ-given and divinely appointed gifts.

Chapter v.—The unchanging love of Christ for the Church for which He gave Himself, soon to present her to Himself a glorious Church, without spot, without wrinkle, without blemish. Earthly relations are the reflections of heavenly.

Chapter vi.—Practical exhortations to persons in different relationships, closing with a full description of the character and use of the Christian's armour. In the first part of this Epistle, the believer is seen as *seated* in heavenly places in Christ, at the close as *standing* engaged in conflict, clothed in spiritual armour, consisting of five defensive parts and one offensive.

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## PHILIPPIANS.

CHAPTER xvi. of the Acts gives an account of the first introduction of the Gospel to Philippi, through the visit of Paul and Silas to that city. After Lydia's conversion and baptism, they met with much opposition and imprisonment, which resulted in the conversion and baptism of the jailor and his household. Here a Church was formed, which Paul afterwards visited more than once, Acts xx. 1, 2, 6. The characteristic of this Epistle is *Christian experience*. This is the only Epistle of Paul in which no censures are implied or expressed. Yet they are cautioned against jealousies and dissensions, chapters ii. 1-4; iv. 2; and warned against Judaizing teachers, chapter iii. 2; and ungodly professors, chapter iii. 18, 19. Nine times the word "Gospel" is mentioned, chapters i. 5, 7, 12, 17, 27; ii. 22; iv. 3, 15. Five times the word "flesh," chapters i. 22, 24; iii. 34. Three times the word "fellowship" in the Gospel, Spirit, and sufferings, chapters i. 5; ii. 1; iii. 10. Three times the "day of Christ," chapters i. 6, 10; ii. 16; once the "Word of Life," and the "Book of Life," chapters ii. 16; iv. 3.

Chapter i.—Paul thanks God for their *fellowship* in the Gospel from the first day until the time he wrote, verse 6;

that his imprisonment was for the *furtherance* of the Gospel, verse 12; he being sent for the *defence* of the Gospel, verse 17; he exhorts them to let their *conversation* or manner of life be as becometh the Gospel of Christ, striving together for the *faith* of the Gospel, verse 27; Paul and Silas proclaimed *one* Gospel at Philippi, the same Gospel which Paul preached at Corinth, 1 Cor. xv. 1-4, called the Gospel of your *salvation*, Eph. i. 13; and the Gospel of *peace*, Rom. x. 15. Paul had no other object in life but to magnify Christ, "Whether by *life* or by *death*." To live was Christ, to die gain. Thus "life" or "death" to the Christian are alike blessed. Verse 29, two precious gifts: 1, "to believe;" 2, "to suffer."

Chapter ii.—Christ presented as Example and Pattern. His divine and human nature, verses 7-11. Timothy and Epaphroditus, both beautiful characters of self-denial and whole-hearted devotedness to the Lord and Paul the imprisoned servant of Jesus Christ. In the Gospels we have recorded what Christ *said*, as well as what He did.

Chapter iii.—Christ the Christian's *object*. He renounces all confidence in the flesh and righteousness of the law. The Christian is *perfect*, yet goes on to perfection, when he shall be perfectly conformed to the image of Christ in glory. For this he waits, 1 Cor. xv. 4-9.

Chapter iv.—The hope of the Saviour's return an incentive to joy in the Lord. This moderation silences perplexing care, helps to join *thanksgiving* with prayers and supplications, and gives birth to true contentment under every circumstance in life.

Chapter i.—Christ the believer's *life* whether living or dying. Chapter ii.—Christ the believer's *pattern* as a servant of God. Chapter iii. 8—Christ the believer's *object* in running the heavenly race. Chapter iv. 13—Christ the believer's *strength* in prosperity or adversity.

## COLOSSIANS.

THIS Epistle presents the personal glories of Christ as the exalted Head of the Church, which is His body. In chapter i. the saints are viewed as *meet* for the inheritance: delivered from the power of darkness, translated into the kingdom of the Son of God's love, redeemed through His blood, having present forgiveness of sins. In verse 3 the apostle gives thanks for their *faith* and *love*, the former heavenward having Christ as its object, the latter earthward to *all* saints. In verses 9 and 10 the word "knowledge" is twice named, the first referring to God's *will*, the second to God *Himself*. Christ's headship has a double sphere (1) over creation; (2) over His body, the Church. Two spheres of *reconciliation*, that which is *future* including things in "earth" and "heaven," and that which is *present* and already accomplished in the saints, Eph. i. 10; 2 Cor. v. 18. Verses 25-29 give a double sphere of ministry—(1) to the world; (2) to the Church: the former to sinners, the latter to saints. There are several "mysteries" spoken of in the Scriptures. Here, as in Ephesians, "the mystery" refers to the union of Jew and Gentile, constituting the one body, the Church, of which Christ alone is the Head.

Chapter ii.—Philosophy and Judaism, two great evils at work, against which the apostle warns the saints.

Chapter iii.—The saints risen, their life hidden with Christ in God, their hearts are to be set on things above, knowing that when the "Head" appears they shall appear *with* Him in glory. The "old man," like a filthy garment, has to be "put off," the "new man," with all its divine and moral characteristics, "put on," exemplifying Christ in forgiveness and love. The "Peace of God" is to "rule,"

and the "Word of Christ" to "dwell" in the heart. Whatever is done, in "word" or "deed" to be in His Name, as to the Lord, for it is from Him all receive their reward. *Submission* is to characterise *wives*; *love*, husbands; *obedience*, children and servants. How contrary is this to much so painfully evident in the Church and the world!

Chapter iv. continues practical exhortation as to duties.

## THESSALONIANS.

THE account of the first preaching of the Gospel at Thessalonica by the apostle and others, is given in Acts xvii. Jews there compelled them to flee to Berea.

Truths in connection with the dead and living saints at the *personal return* of the Lord have an important place in these Epistles. The distinction between the Lord coming *for* and *with* His saints is seen, also that which characterises the "day of the Lord," the development of the apostacy, and the revelation of the "man of sin." In each chapter of the first Epistle, the "coming" is referred to.

Chapter i. 10—The Church, having been delivered from the coming wrath, her position is that of waiting for the Deliverer, the coming One. Chapter ii. 19, 20—His coming in connection with the "crown of rejoicing." Chapter iii. 13—This is not our gathering together to Him: that is anticipated as having taken place. It is our coming *with* Him. Chapter iv. 15-18—His coming *for* His saints in detail. The dead will be raised, the *living* saints changed, and all caught up "together" to meet the Lord in the air. Chapter v. 23—The coming as an incentive to practical sanctification: spirit, soul and body preserved blameless unto the coming of our Lord.

The Second Epistle was written to correct certain errors under which the Thessalonians were labouring regarding the return of the Lord. This unsettling state was evidently caused by false teachers saying the day of the Lord had come, or was *present*. The apostle Paul writes to assure them that the living saints were as free from the terrors of that day as the sleeping ones. The "gathering together" of the saints unto Him at His coming, *precedes* the judgments that usher in the day of the Lord. Their presence on earth was a proof that that day had not arrived. But when the Church is taken up and the Holy Ghost no longer is dwelling on earth as the One that restrains, then the apostacy begins, and the "man of sin," the "lawless one," will be manifested. Him the Lord will consume with the "brightness of His coming."

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## I. TIMOTHY.

**T**IMOTHY was a native of Lystra, in Asia-Minor, and like Titus, converted through Paul. His father was a Greek, and his mother a Jewess. His mother and grandmother were distinguished for their piety. The main subject of the Epistle is the ecclesiastical ordering of the Church of God, care as to sound doctrine, godly rule and oversight, with the necessary qualifications of those who undertake the latter. Wives (and households) of such, were to possess such qualities as would command respect for their husbands. Three things mark the Church--(1) it is the "House of God;" (2) "the Church of the living God;" (3) "the pillar and support of the truth." Hence the manifested presence of God, the constant maintenance of the *truth* and holiness should characterise "God's House" on earth.

## II. TIMOTHY.

**T**HIS Second Epistle was the last Paul penned. He wrote it when a prisoner at Rome, near the close of his eventful career. It contains prophetic warnings of apostacy: perilous time in these *last* days of Christendom. Then evil men, false doctrine and corrupt practice, with a form of godliness prevail. This sphere of nominal profession is characterised by vessels of "gold" and "silver," "wood" and "earth," some to "honour," some to "dishonour." From the latter, the faithful are exhorted to purge themselves, if they will be vessels unto honour. Hence the solemn responsibility of all true believers to separate from that which is false and unreal, whether ecclesiastical, doctrinal, or moral.

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## TITUS.

**T**ITUS, we presume, like Timothy, was an early convert of the apostle Paul. This Epistle gives instructions as to divine order in the Church and conduct which should become the faith of "God's elect," whatever their former lives may have been. Titus was charged to "rebuke sharply" a people too prone to relapse into their old ways, and insist strongly on a chaste and godly life, while looking for the blessed "Hope," the revelation of the coming One. The qualifications of an "Elder" or "Bishop," moral and doctrinal, a blameless life and sound in doctrine. Sobriety was to characterise aged men and women, godliness young men and women, and due subjection to "magistrates" and the "powers that be," is enjoined on all. A Christian in this dispensation is never spoken of as *govern-*

*ing* or *ruling*, but always in *subjection*, not striving with the potsherds of the earth or seeking a place in this world's government. The expression "good" is of frequent occurrence, referring to "men," "works," and "things." Hence the believer is to be a "*pattern*" of "good work," "*zealous*" of "good works," "*careful to maintain*" good works, and to be "*ready*" to every "good work." The title "Saviour" is here added to the name of God as well as of Christ.

The word "*hope*" has two aspects, *past* and *future*, the former referring to "eternal life" which was promised and which all believers have *now*. The latter, the blessed hope, the appearing of Christ for whom the believer is looking and waiting. The washing of "regeneration" refers to the *past*, the renewing of the Holy Ghost to the *present* experience of the child of God. He is not only "born again," but the Holy Ghost also continually renews, revives, strengthens, and communicates to the soul what He possesses in Christ.

## PHILEMON.

THE Epistle to Philemon is a personal letter exhibiting the Spirit of grace in the Apostle in reference to a personal and domestic matter, bearing on a runaway slave of Philemon, who had been converted through the Apostle's ministry, and whom he sent back to his master, pleading tenderly and affectionately on his behalf.

## HEBREWS.

THIS Epistle was addressed to Hebrews who had separated from Judaism and had become Christians in profession. Some, evidently, were only *professors*. Hence

the solemn warnings in chapters iii. 1-19; vi. 4-8; x. 26-31; against apostatizing, from which there is no recovery. There is, through grace, restoration from backsliding, but not from apostasy.

This Epistle is divided into two parts. Part i. is doctrinal teaching, comprising chap. i.-x. to verse 18. Part ii. is chiefly practical, and includes chap. x. from ver. 19 to end.

Chapter i. contrasts the voice of the Son with the voices of the prophets. Four times the words "sat down" occur: i. 3; viii. 1; x. 12; xii. 2. Here, the "Son" as Lord, Creator, Upholder, and Redeemer, is named.

In chapter ii. His superiority to angels as Son of Man is upheld. He is crowned with glory and honour. First-begotten from the dead—in resurrection. In virtue of their union with Him, believers are "sons," and their destiny is "glory." His humiliation, propitiation, destruction of Satan's power; His exaltation, succouring priesthood, and ultimate rule over all things are here set forth.

Chapter iii.—Christ Jesus as our Apostle and High Priest; as the former He came from God to speak *to man*,—as the latter, He has gone to God to speak *for man*. Contrast of Moses the *servant* and Christ the *Son* over His own house, closing with solemn warnings.

Chapter iv.—The rest of God in contrast with the rest of Canaan. Believers are viewed as pilgrims and strangers passing onward to the rest that remaineth. The "Word of God" (verses 12-16), and the Priesthood of the Lord Jesus Christ: the former laying bare the corruption of the heart; the latter, able to succour and help in every time of need.

Chapter v.—The Priesthood of the Lord compared with that of Aaron. Christ's Priesthood is for ever—Aaron's only passing. The Priesthood of the Son is after the "order of Melchisedec"—an everlasting one. Verses 12-14—Babes here, as in 1 Cor. iii. 1, refers to undeveloped Christians.

Chapter vi.—Verses 1-3 refer to Jewish elements applied to a state of infancy—a period preceeding the first Advent of the Messiah. Verses 4-6 to the whole circle of Christian privileges in virtue of His accomplished work. Those referred to in verses 4-8 never go beyond nominal Christian profession, and mere profession never gives *life*. Possessors of Christ are mentioned in verse 9.

Chapter vii.—Comparison between the Priesthood of Melchisedec and that of Christ, shows the superior dignity and surpassing glory of the latter. His Priesthood is everlasting, reaching beyond the present dispensation to the time of millennial glory, when as Priest and King He will reign, Psalm cx.

Chapter viii.—Two covenants. The first old, conditional, and passing away; the second new, yet to be fulfilled, when Israel as a nation shall be blessed in millennial glory.

Chapter ix.—The oft-repeated sacrifices of the Levitical economy contrasted with the *one* offering and perfect sacrifice of Christ. Verses 24-28 give three appearances: past sacrifice; present, as High Priest; future, as the Saviour.

Chapter x.—The *one* sacrifice of Christ with its application to the believer, who is perfected for ever by it, having liberty to enter into the presence of God, by a new and living way. “*New*,” because opened by the death and blood-shedding of Christ; *living*, because all those who enter already possess *life* in Him. The invitation to “draw near,” the exhortation to *hold fast*, and the call to “*consider* one another” are based on this.

Chapter xi.—Faith, the divine principle on which God’s saints have ever acted, producing moral power for witnessing, testifying, walking, serving, suffering and overcoming. Faith’s victories and its heroes as witness-bearers.

Chapter xii.—God as a Father dealing with His people in government. Chastisement, a proof of the Father’s right

to chasten for profit (verse 10), that fruit might be the result (verse 11). Sinai and Zion, law and grace, contrasted. Eight things given in divine and prophetic order (verses 22-24), distinguished by the word "and." God's dispensational dealings with His ancient people, when He will re-establish His relationship with them on the earth.

Chapter xiii.—In the previous chapter the Apostle exhorts to look unto Jesus. Here, to "Jesus Christ, the same yesterday, to-day, and for ever" (verse 8) in contrast to guides who had departed (verse 7), whose faith was worthy of imitation. Christ, the "Altar," and the only true place for witness and testimony "outside the camp," with a rejected Christ, bearing His reproach. Verses 15, 16: Two aspects of sacrifice. God-ward, offering praise; man-ward, doing good. The Apostle closes with Christ as Great Shepherd in resurrection, with salutations to all saints.

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## JAMES.

THE writer was "the Lord's brother," surnamed "*the Just*." He addresses his Epistle to the "Twelve Tribes," many of whom were zealous for the law and mixed up with Judaism. The "synagogue" and the "assembly" are recognised. The difference between the Epistle to the Romans and the Epistle to James is, the former deals with the cardinal truth of Justification *before God*; the latter, *before man*. Godly conduct and a life of good works, is evidence and proof of faith. Mere *profession* is not enough. Faith in the heart exhibits itself in a godly, consistent life. The expression, "*shew me*," is the key to the chief theme in this Epistle.

## PETER.

PETER'S Epistles were addressed to believing Jews scattered in various countries. The object of the first is to encourage in trial and comfort Christians in their walk as "strangers" and "pilgrims." The former appellative indicating their *heavenly* birth, the latter their *heavenly* destiny. The "*living hope*" now, and the "incorruptible inheritance" in the future, are incentives to endure trial and possess patience. "Glory" follows "suffering," to Christ and His people.

In chap. i. we have a "living hope," ver. 23 the *living* Word.

In chapter ii. 4, Christ is a "living Stone;" verse 5, the same word is applied to saints. Chapter ii., verses 5, 9, the priesthood of believers in two aspects, God-ward and man-ward. "Holy" priests go *in* to worship, "royal" priests go *out* into the world and shew forth His praises.

Chapter iii., 18, 22, tells of "the Spirit of Christ" in Noah, in which the Patriarch preached to men then living on earth before the flood, whose spirits are now in prison because they rejected the testimony. As Noah passed through the waters in the ark, so Christ has passed through death, and *in* Him are risen all believers. Baptism is a figure of this. "Conversation," chapters ii. 12; iii. 2, 16, implies the whole *manner of life*. All the flock of God are His heritage—His *clergy*. None have the right to domineer over the Church, *God's heritage*, or impose human traditions for sordid gain. "Elders" are to be "*examples*," the younger are to be in *submission*, and the characteristic of all to be *humility*, looking not for present, but for future exaltation, Phil. ii. 5, 9.

The Second Epistle exhorts the saints to walk godly, solemnly warning against false teachers and seducers, pre-

dicting judgment on the world, ushering in the "day of the Lord," and closes with a glance of the Eternal State, with new heavens and a new earth.

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## JOHN.

THE characteristic of these Epistles is divine life in the blessed person of Christ the Son of God. In the Gospel He is represented as the One who was *in* the beginning, here in this Epistle *from* the beginning. The former referring to eternity, the latter to time. This Epistle may be divided into two parts. Part i.: chapters i.-ii., shewing the family with the Father. Part ii.: chapters iii.-v., the family of God in the world contrasted with the children of the devil.

Chapter i.—Apostolic testimony respecting the Person and work of the Son of God, eternal life in Him and communicated to all who believe. Christ as our *life* is *experimental*, imparting communion with the Father and the Son so that our joy may be full. Walking in the light as His people, we have fellowship one with another, the blood cleansing from all sin. Sin in the nature remains, hence the constant need of confession. Confession and cleansing enjoyed in the soul, results in *forsaking* the sin confessed, see Proverbs xxviii. 13.

Chapter ii.—Christ as Advocate with the Father, the means of restoring communion when it fails. The living Christ is Advocate with the Father in heaven and our Mercy-seat here. The "propitiation" is for the "world," so that no sinner has any excuse for remaining unforgiven. "Fathers, young men, and little children," refer to three stages of growth. "Little children" in verses 1, 12, 28,

is a term of endearment including *all*; verses 13, 18, refer to growth.

Chapter iii.—Believers as children of God are to be conformed to His image, and be like Him when He appears. This hope purifies. The new nature in the believer is evidenced by practical righteousness and love.

Chapter iv.—Responsibility to “try” the spirits, characteristics of the children of God and of the world. “Truth” and “error” fully shown.

Chapter v.—Believers are “born of God,” and *know* they have “eternal life.” The proof of faith Christward and love manward is keeping His commandments, and the victory that overcomes the world is faith in Jesus the Son of God. In verse 6, “water,” symbolic of life; “blood,” atonement; the “Spirit,” the witness of life. Verse 16, “sin unto death” is God dealing in chastisement, resulting in bodily death. Acts v. and 1 Corinthians xi. 30-32, are illustrations. The frequency of the words “we know” is characteristic of this Epistle.

## 2ND EPISTLE OF JOHN.

This Epistle is addressed to a lady who is commanded not to receive into her house false teachers. This assumes her competency to judge such, and refuse them as unworthy of her hospitality. Love is to be in the *truth*.

## 3RD EPISTLE.

The Second Epistle informs us whom we are to *reject*, the third whom to *receive*. Those who went forth for the Name, preaching the truth, taking nothing of the Gentiles. Diotrephes persistently stands in the way of such. Hence he becomes a local hindrance. His claim to authority, to have power to excommunicate, is illustrative of an ambitious spirit, in one who loves to have the “pre-eminence” in God’s assembly. The word *truth* occurs seven times.

## JUDE.

THERE is a similarity between this Epistle of Jude and the Second Epistle of Peter. Both deal with the closing scenes of this dispensation. The former develops the apostacy of Christendom, the latter the *sins* of the last days. Its object is to warn believers against seductive teachers, to admonish and establish them in their faith, assured of God's ability to keep them. As individuals, we need "mercy." Three things characterize true saints : they are, "called," "sanctified," "preserved." Cain, Balaam, and Korah, represent three forms of evil : natural religion, greed of gain, open rebellion : rationalism, covetousness, lawlessness. Christendom's apostacy when ripe for final judgment was prophesied by Enoch. The false, are known by "having not the Spirit;" the true, as praying in the "Holy Ghost." Thus the believer is seen at the close, building, praying, keeping, while "looking for the mercy of the Lord Jesus Christ."

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## REVELATION.

REVELATION signifies the "unveiling" of that which has been hidden. The characteristic of this Book is *Judgment*. It is divided into three parts : "the things which thou hast seen" (past), and "the things which are" (present), and "the things which shall be" (future), ch. i. 19.

Chapter i. is the introduction and epitome of the whole Book. In verse 6, the Church sings her redemption song. "*Loveth*," is the present tense; "*washed*," the past. In verse 7, the Jew is seen penitentially wailing. Verses 12-18, the vision of Christ as "Son of Man" in the midst of

God's assemblies judging. "Alpha and Omega," Christ as "Jehovah," the risen Man. Here He exhibits His divine titles and attributes, executing judgment. While the seven messages give the spiritual and moral condition of the *then existing* Churches in Asia Minor, they represent seven successive stages of the professing Church from Pentecost to the coming of the Lord.

Chapter ii.—Ephesus, zealous for truth, in purity, activity and patience, had declined in *love*. The Lord Jesus deals with the *present* condition of assemblies, telling what we *are*. Declension in love characterises this Church. Smyrna.—Persecution and suffering characterises this Church. Christ as "First and Last" promises "a crown of life" to those that are faithful unto death, a promise suited to their suffering condition and death. Pergamos.—The doctrine of Balaam: amalgamation of the Church with the world. Nicolaitanes: their doctrine and deeds,—clerisy. Worldliness and evil doctrine combined characterise this church. In the "hidden manna" and "white stone" we have Christ, the Bread of Life, and the believer's reward. Thyatira.—Jezebelism, *i.e.*, Popery. Worldly religious power characterises this Church. The overcomer is promised "power over the nations" with Christ, when He "rules them with a rod of iron."

Chapter iii.—Sardis.—Protestantism and religious formalism without life or power characterise this Church. Philadelphia.—Three things are commended. They had a little strength; they kept Christ's Word; they did not deny His Name. These go together: *Christ* and the *Scriptures*. The promise to the overcomer is, that he will be made a pillar in the temple of God. Loadicea.—Pretentious religiousness, pride and self-conceit, are here illustrative of Christendom in the last state. before its judgment, when it will be spued out of Christ's mouth.

Chapter iv. to the end is future, unfulfilled prophecy. It is the third division of the Book, *after* the translation of the Church, here symbolised by the enthroned elders in heaven (verse 4), "white raiment" and "crowns" representing their priestly and kingly dignity. "Rainbow," verse 3, represents God's covenant with creation. "Living creatures" (not beasts) the attributes of God. "Lion," symbolical of strength; "calf," endurance; "man," intelligence; "eagle," swiftness of judgment. God's throne of judgment set in heaven, the living creatures proclaiming His glory, and the saints worshipping Him that liveth for ever.

Chapter v.—The slain Lamb is the centre of God's counsels. He is invested with the sovereignty of earth. He alone is worthy of it, and He has the title to open the Book. "Horns," power; and "eyes," intelligence. In verse 9, the redeemed in heaven previously translated; verse 10, a remnant still on earth.

Chapter vi.—The opening of the seals. The "white horse," symbolic of victory; "red horse," desolating judgments; "black horse," of mourning; "pale horse," of death.

Chapter vii. is parenthetical. It records what takes place between the opening of the sixth and seventh seals. The 144,000 are God's earthly people sealed for millennial blessing.

Chapter viii.—The first four trumpet judgments limited to trees, grass, the sea, rivers and fountains, sun, moon, and stars.

Chapter ix.—The star an apostate dignitary; "locusts," devastation. The fifth and sixth trumpet judgments specially fall upon apostate Jews who have not the seal of God. Those who escape become more hardened and impenitent.

Chapters x., xi. 18 are parenthetical. Prophetic testimony of the two witnesses, Jewish in their character and testimony.

Chapters xii. and xiv.—These go together. They record the great tribulation and the sufferers who pass through it. The woman represents Israel; the Man-child, Christ and the Church. The Man-child is caught up and the woman is persecuted.

Chapter xiii.—The tribulation, and Satan's instruments of evil. The second beast is the Antichrist.

Chapters xv. and xvi.—The saints who have passed through the great tribulation, at rest, singing the song of Moses and the Lamb.

Chapters xvii. and xviii. give a description of what Babylon is, and how she has corrupted all nations. Babylon is apostate Christendom in the last stage. Here we have its doom.

Chapter xix.—Babylon judged, heaven rings with "Hallelujah's." The marriage of the Lamb takes place, and the beast and false prophet are cast into the lake of fire, their final doom.

Chapter xx.—Satan cast into the bottomless pit. The millennium, *i.e.*, the reign of Christ and His saints over the world begins and continues 1000 years. At its close, Satan is let loose for a little while, raises a last rebellion, and is finally cast into the lake of fire. The judgment of the wicked dead at the Great White throne, the lake of fire being their final and eternal doom.

Chapter xxi. 1, 8, gives a lovely glimpse of the Eternal State, where God is "all in all" in the new heavens and the new earth. From verse 9, the heavenly Jerusalem is seen in her millennial glory. The Book closes with a last three-fold announcement of the Lord's speedy return, and love's response, "Come, Lord Jesus."







